The Prophetic Consciousness of the ~~Great~~ Hebrew Literary Prophets.

by

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I N T R O D U C T I O N

"A man's reach should exceed his grasp,
Or what's a heaven for?"

Introduction

1. Scope of Study.

The analysis and interpretation of the prophetic consciousness of the Great Literary Prophets constitutes in general, the scope of this study. That is to say, the problem at hand is found in the description and interpretation of those psychic data which make up the religious experiences of Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. To this end, an examination of the origin and development of the prophetic movement, especially in its relation to ecstasy, and an investigation of the significance of certain termini technici, must be made. Other phenomena such as vision, audition, and inspiration will demand special attention, and will need to be related to each prophetic figure.

The study, however, does not aim to be a historical sketch of the prophetic movement. Its chief concern is to consider the great prophets as men, and to interpret them as such. Hence, these questions arise: How describe the temperaments of the Great Literary Prophets? To what extent can the data of the sub-conscious be utilized for the interpretation of the prophetic religious experience?

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How relate the Great Literary Prophets to the psychic phenomena,- and the psychological interpretation thereof,- of conversion, worship, prayer, and mysticism? How interpret the call to the Prophetic Office? Is it necessary to use the facts of abnormal psychology to describe the experience of the Great Prophets?

The scope of this investigation then, is found in the application of the facts of the psychology of religion to the religious experience of the Great literary Prophets, on the basis of the Hebrew Text.

2. Principles in the Background of the Study.

What shall be the method in use in this piece of work? First of all, the data are to be stated. All interpretations and conclusions shall be made on the basis of those data. However, in view of the incompleteness of the historical facts of the prophetic movement, certain theories will be advanced. These theories are only the author's own opinions. They will serve to bridge over those gaps in the movement, which have not yet been filled up by the discovery of historical facts.

I shall seek, as far as possible, to follow these three principles:

(1). The Prophets are to be understood out of life itself.

The literary and formal matters, the religious and theological ideas and practices, connected with each prophetic figure constitute for me an interest, here, only in so far as they aid in understanding the man himself. It is true that a structural analysis, which will be adequate, can be made only on the basis of the Hebrew Text. But I am not interested in building up a system for the interpretation of the prophetic consciousness.

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I wish to seek to interpret the facts of experience rather than abstract concepts.

(2) The prophets are to be appreciated through the feelings, as well as evaluated by rational judgment.

It is possible to feel an explanation of a particular experience. He who would interpret the consciousness of the Prophets, must feel with them. This does not bow out the use of rational judgment. It only asks that the "whole self" of each Prophet be considered.

(3.) Each Prophet is a study in himself; each prophetic declaration is a study in itself.

These principles lead me to say that the text does not afford at all times data upon which one can build a nice structural analysis. The text is at times hopelessly inadequate. All one can do then is to say frankly, I have not the data upon which to build a psychological interpretation, or, if one does build a psychological interpretation, under these circumstances, he will need to recognize frankly the part his imagination has played in the construction. The Ancient regarded his religious experiences with reverence and awe. He did not seek to describe them.

We find the first deviation from this rule in Isaiah. None of the Prophets,however, were in a detailed sense autobiographers. They at best indicated certain experiences of their spiritual life with poetic imagery, or with the

language of faith. Consequently, in order to gain a structural analysis upon which to work, one must read between the lines. This fact makes the psychological study of the prophetic experience seem quite often unscientific. The best one can do, however, is to recognize this limitation, to remember that any reconstruction of this nature is but a theoretical attempt to explain an experience which has been veiled behind imperfect, but suggestive imagery.

3. Historical Sketch of Investigations of the Prophetic Consciousness by Old Testament Modern Critical Scholarship.

This sketch does not include historical outlines of the prophetic movement such as, W. R. Harper, "The Prophetic Element in the Old Testament," or W. R. Smith, "The Prophets of Israel." Nor does it seek to note the many studies of individual Prophets, or groups of Prophets. It reviews briefly only those works which treat the problem of the prophetic consciousness in some direct way.

The first name that deserves mention is that of August Knobel. His book, "Der Prophetismus der Hebräer," Volume 1 and 2, appeared in 1837. Knobel analyzed carefully on a literary and formal basis the prophetic writings. His interpretation of the Prophetic Consciousness is rationalistic! 1.

Abraham Kuenen's "De profeten en de profetie onder Israel," 1875, interpreted the Prophetic movement as being of Canaanite origin. Kuenen based his theory on the characteristic features of early prophecy,-abnormal excitement and infectious transmission. (cf. p. 556).
He had a strong bias against the supernatural. He treated the claims of the Prophets to authoritative inspiration as unworthy. The Prophets were to him great moral teachers.

The next book to appear was that of Eduard König, "Der Offenbarungsbegriff des Alten Testaments," 1882. König interpreted the prophetic consciousness in realistic fashion. The Prophets saw and heard by actual sensations. When the voice of Yahweh spoke they heard its accents. They saw and felt the hand of Yahweh sieze them. Thus König defines the prophetic experience.

Paul Schwartzkopff, in his "Die Prophetische Offenbarung," 1896, described the prophetic experience as a subjective phenomena, as a religio-ethical feeling, as a psychic state somewhat similar to that of a poet. "Die Idealität der Ziele, die Ergriffenheit des Gefühls und die Anschaulichkeit der Form charakterisieren aber noch mehr den Dichter als den Redner. So wird demnach wiederum die religiöse Begeisterung des Propheten die Gesamtform seines Vorstellens und Darstellens im dichterischen Sinne beeinfluszen." (p. 93).

F. Giesebrecht has really but one idea to establish in his "Die Berufsbegabung der alttestamentlichen Propheten," 1897,- that the prophets did predict the future. His book is controversial.

The "Old Testament Prophecy," 1903, of A.B. Davidson, describes the prophetic state as one of perception, or as a mental state which ranges from intuition to self-controlled

The dark book to appear was itself of Maurice Conti's "Der Untergang des Abendlandes Interpretation," 1921. Conti interpreted the prophetic consciousness in terms of fear. The prophets saw and learned by mystical revelation. When the voices of Jahweh spoke that "Israel has sinned," they were in the hand of Jahweh-Zeus then. Yet, yet, despite the prophetic experience.

Paul Gabriel Antoll, in his "Die Prophetische Offenbarung," 1926, described the prophetic experience as a religious phenomena, as a religio-ethical insight, as a psychic state somewhat similar to that of a poet. "Die Idoolatie der Ziele, die Gerechtigkeit des Gewissens und die Ausschließlichkeit der Form charakterisieren aber noch mehr den Dichter als den Redner. So wird deutlich ziehen die relative Bekenntnis des Propheten die geschichtlichen Voraussetzungen und Gestaltungen in dichterischen Bilde zeichnen." (p. 95).

Y. Kaufmann has really but one idea to establish in his "Die Religionsgeschichte der Israelitischen Prophetie," 1929, - that the prophets did predict the future. His work is controversial.

Sigmund Mowinckel, "Psalmen," of A.T. Jerusalem, describes the prophetic state as one of prophetic, or as a mental state which ranges from intuition to self-confidence

excitation. It is a state of mind with which the Spirit of Revelation has allied Himself. A Prophet is "a speaker to men from God." Professor Davidson does not give a psychological analysis of the religious experience of the Prophets. He does make use of vision, and of mild trance as means of explanation; but he does not think of the Prophets as ecstatic in the old sense of the term.

L. W. Batten's "The Hebrew Prophet," 1905, applies the idea of progress to the prophetic movement. His treatment, however, is historical rather than psychological. "The Holy Ghost spoke by the Prophets," (p.73) he writes; but he offers no explanation of the phenomena involved.

W. J. Beecher pictures the Prophet as follows in his, "The Prophets and the Promise," 1905,- The Prophet is a citizen, who is not idiotic, but yet, endued with supernatural Powers; he speaks in "supernatural" manner at times. The Prophets' message was "inspired by the Spirit of Jehovah." "The Spirit is affluent energy from Jehovah the infinite Spirit." The book does not make use of the documents in its critical approach, nor of the facts of psychology at that time available. 2.

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sought to describe the prophetic movement as a distinctly Israelitic phenomenon. The Prophet for him is an "Ekstatiker," though in the נביאים the ecstatic element was forced into the background by the Prophets' moral message.

A landmark in the study of the Prophetic Consciousness is found in Gustav Hölscher's, "Die Profeten," 1914. Hölscher applied in a thorough going manner the psychological psychology of Wundt's, "Völkerpsychologie" to the prophetic experience. The prophetic state he would describe as an "abnormal intensifying of the emotions." The study of the prophetic mind involves, then, chiefly the study of the emotions, i.e., the excitation of the mind which culminates in ecstasy. The facts connected with hallucination, hypnosis and suggestion are utilized freely by Hölscher in his analysis of the prophetic state.

Moses Buttenweiser in 1914 published "The Prophets of Israel." He sees in spiritual inspiration the distinctive mark of prophecy. Inspiration he differentiates from ecstasy, (p. 161f). Inspiration is for him subjective for the most part. It involves a mind which has become conscious of its moral and spiritual construction,-whatever that may mean. The book is too often only an arrangement of texts.

Hermann Gunkel in "Die Profeten," 1917, utilizes the facts of ecstasy as an explanation for the prophetic consciousness seen, however, from the viewpoint of the "Frömigkeit Israels."

T. H. Robinson does much the same thing in, "Prophecy and the Prophets," 1923. For him ecstatic mantism furnishes the data for understanding the Great Prophets psychologically.

Hans Schmidt's, "Die groszen Propheten," 1923, is noteworthy because of the author's attempt to reconstruct the situation lying back of each literary fragment. He is at times fantastic, but withal, suggestive.

"Das Erkennen Gottes bei den Schriftpropheten," 1923, by Johannes Hänel, is an attempt to explain the prophetic consciousness spiritually, without casting aside old thot moulds. The Prophets see a hand, but not actually, and hear a voice, but not really,- in a word one wishes here for a clearer definition of terminology.

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J. W. Povah in 1925 published "The New Psychology and the Hebrew Prophets". It is an attempt to trace out the challenge of the New Psychology to Theology, and "then to trace out historically the development of the prophetic teaching in the light of this challenge". He makes use of the concepts, unconscious mind, repression, rationalization and projection in his explanations. Povah's work is a challenge; but it is weakened by an inadequate use of the Hebrew Text.

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Finally, Nathaniel Micklem, in "Prophecy and Eschatology," 1926, protests against dragging the Prophets down to the level of primitive mantism. The Great Prophets are to be thought of from the angle of the experiences of poets and artists in their creative moments. The Prophets had visions; but these visions were not cataleptic trances or maniac ravings. They are based on ethical insight into the moral order. The prophetic inspiration he analyzes into "recollection" or "secondary condition," symbolism, and picture thinking. The Great Prophets of Israel were poets and profound thinkers.

A review of the critical investigations of the prophetic consciousness reveals two extremes:

1. The prophetic consciousness may be described as an abnormal phenomenon. Scholars who lean to this interpretation think of the Prophets as ecstatic. Only the facts of abnormal psychology can explain their experience satisfactorily.

2. The other extreme is the interpretation of the prophetic state as a subjective phenomenon. The Prophets are poets and moral teachers.

The point of view to which I have been led is somewhat different. It is my conclusion that the Great

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Prophets were men whose consciousness is to be described in terms of normal religious experience.

4. The Thesis of this Dissertation.

The normal religious experience of the Great Literary Prophets, then, is the thesis of my dissertation.

I am not setting this thesis up as a dogma which I must prove at any cost. It is a conclusion at which I have arrived from a study of the prophetic movement itself, and not vice versa. I do not say that it is the only method of interpreting the prophetic experience of the Great Prophets. It seems to me, however, to solve more difficulties, to take into consideration more data, and therefore to give a more satisfactory explanation of the prophetic consciousness than any other approach.

The abnormal experience of the Prophets of Israel,- that expression indicates the method of interpretation most commonly used by scholarship relative to the Prophets. For example, H. Wheeler Robinson wrote,

> "The whole history of prophecy shows that a Prophet was the subject of an abnormal experience which separated him from other men, and warranted him in the belief that he was called of God." (1)

Or, Gunkel says,

> "Und der Stil der prophetischen Schriften ist zu einem sehr groszen Teile..... aus ekstatischen Erlebnissen der Propheten zu verstehen." (2)

Or again, T. H. Robinson writes,

(1) "The People and the Book." p. 372
(2) "Die Propheten," p. 11.

> "Even the thoughtful student may feel something of a shock on realizing that men like Amos and Jeremiah were not readily distinguishable by their contemporaries from the ecstatics whose symptoms resembled those of the epileptic or even the insane." (1)

These quotations could be multiplied. These three suffice to indicate this particular trend of scholarship.

Do the experiences of the Great literary Prophets portray abnormal psychic states? Were these figures pathological? Were they subject to mental dissociation? Is it necessary to call in the facts of hysteria, hallucination, delusion, compulsion, obsession, schizophrenia, epilepsy, or amnesia to explain the prophetic consciousness? Or, was the mental health of the Great Prophets sound? Were their religious experiences normal?

A study of these figures and their work has convinced me that their religious experience is to be described as normal. My reasons for this conclusion constitute the body of this dissertation.

But what shall be the meaning of the term "Normal"? The words, "Ordinary" and "Usual" are not synonyms. A normal experience is one which at the time does not impair the social usefulness or moral value of the subject. For this viewpoint I am indebted to Dr. Strickland. 3. It is, then, in accordance with this kind of religious experience that I shall seek to interpret the prophetic consciousness of the Great Literary Prophets. 4.

(1) "Prophecy and the Prophets," p. 36.

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CHAPTER I.

The Meaning of Prophet and Prophecy.

1 Kings 19;14

ויאמר קנא קנאתי ליהוה אלהי צבאות
כי עזבו בריתך בני ישראל

Amos 7:14

בן נביא אנכי לא נביא אנכי ולא
בן נביא אנכי

1. The Normal Experience of the Great Literary Prophets.

Introductory Statement.

It is my purpose to investigate in this section, the prophetic movement in its historical development, as well as certain phenomena related to it, and methods of interpreting those phenomena, in order to ascertain whether or not in this respect the experience of the Great Literary Prophets is normal.

There is a predominating tendency in Old Testament Research to see in the great Literary prophets an immediate continuation of the older Nebhiismus. A greater emphasis upon, and insight into, the moral law, a greater tendency to concentrate attention upon social problems in the light of יהוה צבאות would be allowed the Literary Prophets. But these facts do not banish the other fact that these figures had abnormal constitutions and experiences. " Die Gewöhnlichkeit zum Maszstab der Wirklichkeit zu machen, ist kein Zeichen der wahren Gesichtswissenschaft." (1)

Two major arguments are advanced as proof that there is practically no distinction between the great literary prophets, and the older Nebhiismus. First,

(1) König, "Der Alt. Prophetentum" p. 89.
Plato, "Phaedrus", p. 244
"Prophecy is a madness, and the prophetess at Delphi and the priestess at Dodona have conferred great benefits on Hellas, when out of their senses."

1. The Moral Experience of the Great Literary Prophets.

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Prato, "Prophecy", p. 244
"Prophecy is a tendency, and the prophetess at Delphi and the priestess at Dodona were considered great benefits on Hellas, when out of their homes."

they gained a hearing from their contemporaries; they were not put to death by their fellow citizens just because of the fact that they, like the so-called false Prophets, conducted them-selves like madmen. Secondly, they dared be bold enough to preface their remarks with ויאמר יהוה,"and Yahweh saith", because they had received their messages while they were in a state of abnormality, i.e. some kind of dissociation of personality.

Certain quotations may serve to illustrate the afore-mentioned viewpoint. W. Wheeler Robinson wrote,

> "The visions of an Amos, Isaiah's experience of the 'hand' of Yahweh, the trance states of Ezekiel, are all part of this prophetic tradition, and without such an abnormal psychic experience, it seems probable that no man would have been recognized as a prophet."(1)

Povah would agree with Robinson,

> "It seems, then, to be impossible to deny that Amos and his successors were, like their predecessors who combined the functions of the preacher of justice and the mad mullah, and like their contemporaries whom we call the false prophets, endowed with a psychial constitution which in any age would be regarded as decidedly abnormal." (2)

Sellin writes,

> "Wir müssen mit der Tatsache rechnen, dasz Gott in diesen Männern durch geheimnisvolle Erlebnisse, die mit optischen und akustischen Wirkungen verbunden waren das Bewusztsein, zu einen besonderen Berufe für ihr Bestimmt zu sein, wachgerufen....hat." (3)

Here we see that psychical abnormality is

(1). "The Cross of Jeremiah." p.18
(2). "O.T. and modern Problems in Psy." p. 46
(3). "Der alt. Prophetismus." p. 243
bf. Oesterley, "The Sacred Dance" p.107

regarded as thde peculiar stamp of the older prophets and of the literary figures. In this regard the prophetic movement knew no difference in respect to its appearances in history.

In this chapter, therefore, it is my purpose to try to answer the question, Is psychical abnormality always the hall-mark of the prophet?

(2) Origin of Prophecy, and its Development.

The Problem of the origin of Prophecy is still a matter under debate. Sellin and others would regard the prophetic movement as an indigenous Israelitic appearance. Hölscher and others would regard the prophetic phenomena in Israel as the effect of contact with Canaanite culture.

The Origin of Prophecy is closely linked in certain respects with the origin of ecstasy. It is my theory that ecstasy finds its origin in the Hittite nation,-my reasons I shall state in another section. The Canaanites borrowed this tendency from the Hittite. With this correction, then, we may say with Hölscher,

"Die Vergleichung des isralitischen Ekstatikertums der Ne bi im mit den verwandten Erscheinungen der Nachbarreligionen zeigt, dasz eine Parallele zu denselben nur auf syrischkleinasiatischen Gebiete zu finden ist". (1)

(1) "Die Propheten," p.140.

Hölscher found by an investigation of the religious traditions of Israel's neighbors only one indication of prophecy in the ecstatic sense,- the tale of Wenamon, in which a Syrian youth is siezed by an ecstatic state.1.Hölscher therefore saw in ecstasy a Syrian phenomenon which had been assimilated by Israel in her contacts with the culture of Canannan. He is correct as far as he goes.

The Prophetic Movement of Israel had its origin in three sources. The first source may be described as "The men of Yahweh." There is a tradition in E which names Moses אישׁ האלהים Dt. 33:1; Jos. 14:6. This same name we find applied to a seeming prophet in Eli's time (1S. 2 27), to Samuel (1S 9:6ff), to Shemiah (1K 12:22) to Elijah (1K 7:18), and to Elisha (2K. 4:7). We have here, then, a tradition that at first the leaders and speakers of Yahweh were called "Men of God", or Men of Yahweh. The special problem of their activity was to declare what seemed to them to be the will of Yahweh, and to enforce it.

Alongside of them, were the "fighters of Yahweh", the lay groups, which were dedicated to Yahweh in a special sense. In Ex. 32:25-29, Moses called for מי ליהוה to fight against those who had sought another god.

ויאספו אליו כל־בני לוי:

Holscher found by an investigation of the religious traditions of Israel's neighbors only one indication of prophecy in the ecstatic sense,- the tale of Balaam, in which a Syrian seer is placed by an ecstatic state.1.Holscher therefore saw in ecstasy a Syrian phenomenon which had been naturalized by Israel in her contacts with the culture of Canaanan. He is correct so far as he goes.

The Prophetic Movement of Israel had its origin in three sources. The first source may be described as "Men of Yahweh." There is a tradition in 2 Kings concerning Samuel (2 Sam. 14:4). This name-name we find applied to a roaming prophet in Elijah's time (2K. 2 17), to Samuel (1S 9:6f), to Shemaiah (1K 12:22) to Micaiah (1K 7:18), and to Elisha (2K. 4:7). We have here, then, a tradition that at first the leaders and speakers of Yahweh were called "Men of God", or "men of Yahweh. The special problem of their activity was to declare what seemed to them to be the will of Yahweh, and to execute it.

Alongside of these, were the "Prophets of Yahweh", the low groups, who were devoted to Yahweh in a special sense. In 2K. 22:12-20, Huldah called for "priest to inquire of Yahweh" there the "men of Yahweh" another 2Ch. 17:7-9 refer to priests.

These "fighters of Yahweh" are seen likewise in Num. 11:16 ff; 14:24f; 16:4f; 25:1f; 31:6f. All of the so-called "Judges" may be classed in this group, though they were distinctly lay leaders. 2.

This group constitutes one of the sources of prophecy. This fact is seen in the naming of Deborah as a נביאה by a later day. These "Men of Yahweh" were special servants of their god. They had at heart his interests, though these interests must not be placed too highly in the present day scale of values.

The second source of prophecy was ecstasy, that practise which Israel found present in the Culture of Palestine. (I shall give a special treatment of Ecstasy later on)

The third source of Prophecy was the "Diviner." This religious function came into Palestine from Babylon via., the Amorites. The diviner sought to read the trend of future events by the signs of the time. I shall have more to write about his office later.

The problems relative to Israel's entrance into Palestine do not interest us here. Eventually nomadic Israel found herself in contact with Canaanite and Culture - that fact alone concerns us relative to the problem of the origin of prophecy in Israel. In this early period, (C.1150-1028 B.C.), the "men of Yahweh" came into contact with the

ecstatic exercises, and the diviners with the Palestinian Culture. The result was that both tendencies were assimilated by these "men of Yahweh" as part of their Yahwehistic cult. One might assume that primitive Israel had a class of Yahweh servants, who might be described as "diviners." If that be true, then this group received a fresh impetus from contact with the divining class of Canaanite Culture. This contact found expression first of all in the "Seer."

The data as to the origin of the terms, ראה and חזה in Israel are veiled. But the office of the "Seer" is quite clear. He is primarily a Diviner, similar to the "heathen," קסם or קוסם

The diviner קסם had the function of interpreting the future, 1S. 6 [2]; indeed, he seems to have been skilled in the ways of magic, 1S.28 [8]; Josh.13 [22f]; Num. 24ff. It was to the diviner that the ancient came when he knew not what else to do, when he wished to have the future read; when he wished to have the course of events in the future, as determined by the God, or Gods, outlined. The diviner sought the answer of the God by various means,- the condition of the animal of sacrifice, Eze.21 [26]; Gen.4 [5]; an oracle by water, Lev.5"f; a tree-oracle, 2S.5 [23f]; observation of the flight of birds, Gen.15 [11ff]; the casting of arrows, Eze. 21 [26f]; cup-oracle. Gen.45 [5]; the Ephod, 1S.14; the Teraphim 1S.19;

ecstatic experience, and the diviners with the relaxation
culture. The result was that both tendencies were assimi-
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is quite clear. In its activity a diviner, similar to the
"soothsayer," qosem or qosep

The diviner qosep had the function of inter-
preting the future, Dt. 18 [illegible]; indeed, he seems to have been
qualified in the arts of magic, Is.8[illegible]; Josh.13[illegible];
Mic. 3[illegible]. It was to the diviner that the ancient king
when he knew not what plan to do, when he wished to have
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events in the future, as determined by the gods, or gods,
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various means,- the condition of the animal of sacrifice,
Ezo.21[illegible]; Gen.4[illegible]; on oracle by water, Lev.4[illegible];
ra-oracle, Gen.2[illegible]; observation of the flight of birds,
Gen.16[illegible]; the casting of arrows, Eze. 21[illegible]; nog-
ormal, Ezr.10[illegible]; the Ephod, 1S.14; the Teraphim 1S.19;

and, necromancy, 1S. 28 [2]. In addition recourse might be made to dreams, or to visions, Dt.13 [1ff]; Jer. 23 [25-28] 32 27 [9].

The ancient "Seer", ראה is to be thought of as a diviner. 1 Sam. 9 would seem to bear evidence for this conclusion. In that tradition Samuel, the ראה the איש אלהים is pictured as one, who for a present, will reveal for Saul, the whereabouts of his uncle's asses. The relation, or early identity of ראה and קסם is seen in a comparison of Josh. 13 [22] with Num. 24:16-17, both early passages. Balaam in Josh. 13 [22] is called קסם But in Num.24:16-17 his function is performed as a seer of visions. It may be that originally the distinction made between ראה and קסם was based on the fact that the former made more extensive use of the "Traumvision." However, popular usage knows no hard and fast distinctions in its use of designations.

The older נביא seems to have had some connection with the diviner and seer. Later tradition appears to hint at this relation. He appears in early times to have been inferior to the ראה 1S.10 [5,10,11], 1K. 20 [35], 2 K.2 [3], E [2] seems to think of the נביא as one to whom God speaks in dreams, Gen. 20 [7], Nu.12 [6], Dt. 13 [1,5] 18 [20]. This fact would indicate the early original connection of ראה and נביא But 1S.9:9b is the clearest indication of such a connection, לפנים הראה כי לנביא היום

one, nevertheless, 18. 29 [2]. In addition edgewise might be made to Brahma, or to Vishnu, Dt. 12 [3]; Ier. 29-30 12 [4] 9.

The ancient "Seer", has is to be thought of as a diviner. I Sam. 9 would seem to bear evidence to this conclusion. In that tradition Samuel, who has the title is pictured as one, who for a present, will reveal for Saul, the whereabouts of his father's asses. The relation or early identity of Yah and Jah is seen in a comparison of Josh. 12 [5] with Num. 28:16-17, both early passages. Taken in toto, 12 [6] is called Jah but in Num.28:16-17 this function is performed as a seer of visions. It may be that originally the distinction made between Yah and Jah was based on the fact that the former made more extensive use of the "Transvision." However, popular usage knows no hard and fast distinctions in its use of designations.

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Yahweh 12

The LXX writes, οτι τον προφητην εκαλει ο λαος εμπροσθεν ο βλεπων

But no matter to what extent the נביא may have been able to exercise the office of a Seer, he is nevertheless a new appearance in this stream of developing religious phenomena. The distinguishing mark of the old נביא was that he had assimilated the ecstatic exercises of the Canaanite.

Just when the word, נביא came into use we do not know. It is, evidently, a foreign word, though one can not affirm whether it came from the Hittite, Nebis, the Assyrian, Nambarm, or Nabus, or, an Arabic stem. Its original meaning seems to have had in mind the description of the ecstatic state. 3

I do not think that at first too great distinction is to be made between ראה and נביא In some respects they were alike,- both sought the will of the deity, and by similar means. But though נביא was a new appearance in that he likewise engaged in those external practices designed to produce the ecstatic state. To this exercise we may assume, the נביא gave himself more and more. It signified a dependence upon an abnormal mental state as a means of knowing the mind and will of the deity. Thus though נביא seems after a time to have sloughed off entirely his original connection with the "Seer".

The old נביא as we find him, is an ecstatic.[4] He seems to have formed a kind of guild by which ecstasy was sought as a relative attainment. 1S.10 9ff, 19 18ff. One was apparently elected as leader, 2K. 2 3 4 16 5. The members wore a simple garment, 2K. 1 8. They engaged in music 1S.10 5, 2K.3 15, and dancing, 1K.18 26 to produce the ecstatic state. These exercises resulted in nervous exhaustion, in abnormal states such as self hypnosis, hallucination, hysteria, physical-exhaustion. The members wounded themselves, 1K.18 28, swarmed and raged over the mountains, 1S.19 23f, 2K.2 16, 1S.19 24. At the end of such an activity they remained seemingly unconcious, paralyzed on the ground. Or they wandered off into some unknown valley, or mountainous section, where, in an exhausted state, they died, or at least met with serious injury because of their semi-conscious condition, or the subjects in such a state, might lay naked all night, 2-K 2:16. This emotional raging (Raserei) was regarded as caused by the deity, 1S.10 6,16 16 13 18 10. The נביא was the Derwish of ancient Israel.5.I shall have more to say relative to the ecstatic state in a later paragraph, Chapt.I.1 (2) 4th.

The Philistine threat gave great impetus to the activity and popularity of these figures, or "Bands of Prophets." "Ihre Religion war Patriotismus, ihr Dogma war der Glaube, dasz Jahwe seinen erwahlten Volk

unbedingt und in allen Fallen helfen werde." (1) This type of prophet continued throughout the history of Israel.

But again, there came a new appearance in this religious stream. It did not originate in a day; its beginning can not be traced to a definite datum or event. By its interest in declaring the will of the Deity it rooted in the religious movement just described. Its coming did not mean the sluffing off of the older Nebhaismus. It did mean, however, the appearance of a new type of נביא

We may think of this new appearance as having had its immediate creative-stimulus in a Yahweh-Israel party which sought to defeat, primarily, the threat of the culture of the Canaanite. Its first representative of note was Elijah. Out of this movement developed the Great Literary Prophets, whose chief interest was ever the moral and religious threat, though they did not neglect the political. Over against them, under the influence of a popular party, whose religion meant political loyalty, and whose cultus was primarily Canaanite, stand the so-called "Professional Prophets," who carried out literally the tradition and practice of the old נביאים and Diviners. I do not mean to say that these parties, and movements were organized in any modern sense. They did, however, exist as tendencies

(1) Volz, Kom. "Jer." p. 240.

[illegible] and is alien Italian motion [illegible]." (1) This type of [illegible] continued throughout the history of Israel.

But again, there came a new appearance in this religious stream. It did not originate in a day; its beginning can not be traced to a definite date or event. By its interest in escaping the will of the Deity it rested in the religious movement just described. Its coming did not mean the slurring off of the older traditions. It did mean, however, the appearance of a new type of [illegible]

We may think of this new appearance as having had its immediate creative-stimulus in a Yahweh-Israel party which sought to defend, primarily, the threat of the culture of the Canaanite. Its first representative of note was Elijah. Out of this movement developed the Great Literary Prophets, whose chief interest was over the moral and religious threat, though they did not neglect the political. Over against them, under the leadership of a popular party, whose religion meant political loyalty, and whose culture was purely Canaanite, stood the so-called "Professional Prophets," who neglected, but literally the tradition and [illegible] of the old [illegible] Diviners. I do not mean to say that these parties, and movements were organized in any modern sense. They did, however, exist as tendencies

(1) Voie, Kon. "Gen." p. 24.

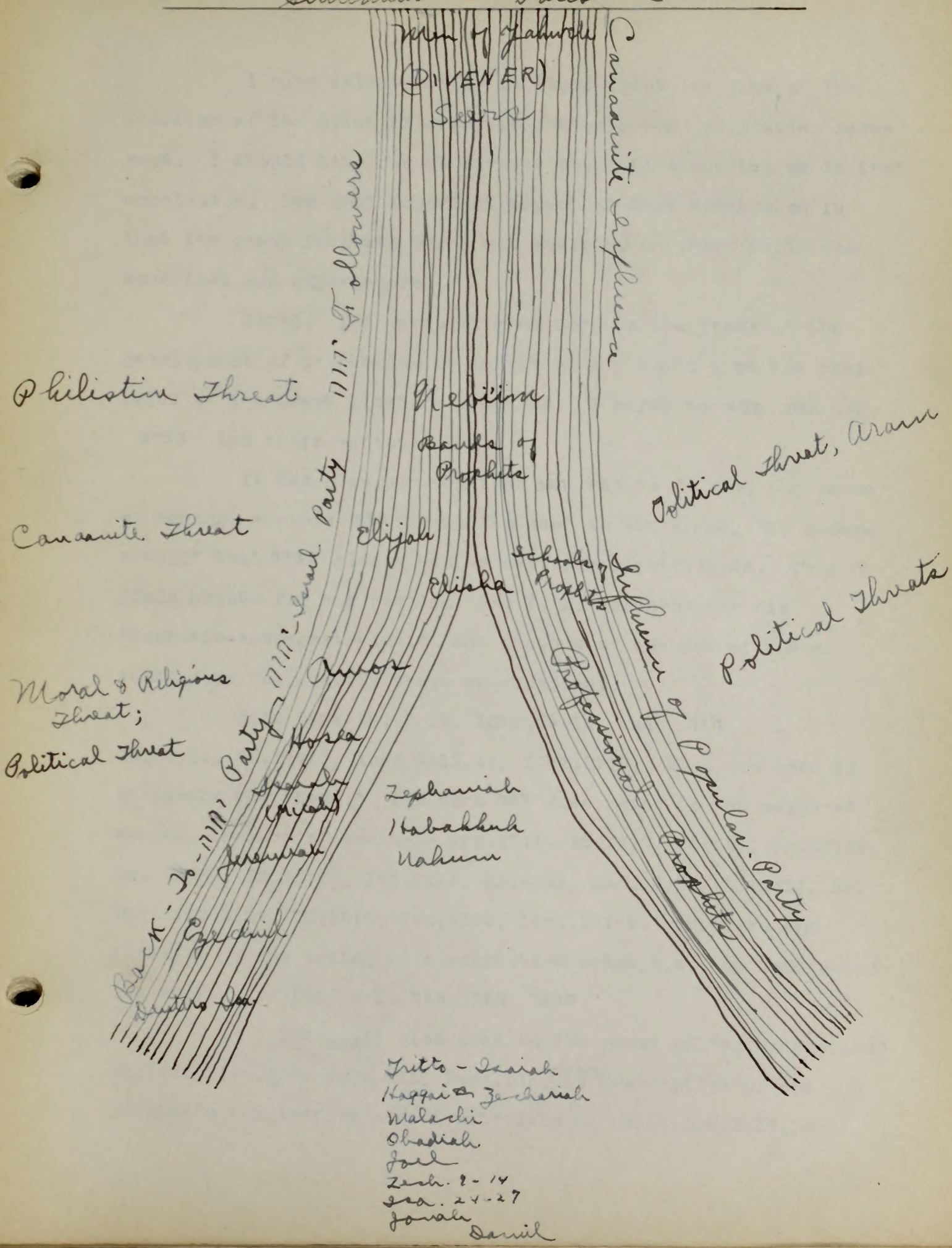
in the life of that ancient people.

One can see the fact that this new appearance of prophecy differed from the old נביא in the hostility which the literary Prophet displayed to the professional prophet of his day, Amos 7:14, Hos. 9:7, Mic. 3:5ff; Jer. 14:14f; 23:31ff; 26:8ff, 27:14f; 28:15f; 29 31f; Zeph. 13:2ff. Zech. 13:2-6. One of the important differences is the fact that he did not engage in ecstatic activities as a means of discovering the will of Yahweh. These literary figures came to express a tendency in Israel which we may describe as a "Back-To-Yahweh party." The great figures of this movement were Elijah, Amos, Hosea, Isaiah, Jeremiah and Ezekiel. Elisha shows the influence of the old Nebhi'ismus, as well as the newer type of prophecy.

I do not mean to infer that one can, in clear contour, block out the stages of the development of the Prophetic Movement. A chart always has limitations, because it makes life-movements too concise, too clear-cut in their beginnings. The following diagram, however, I should like to offer as an attempted explanation of the origin and development of the Prophetic Movement.

Adoption of יהוה as god of the Hebrew Tribes (Moses)

Settlement in Palestine



I have intentionally outlined first my view of the relation of the Great Literary Prophets to the prophetic movement. I should like now to advance the data which led me to that conclusion. The most important aspect of that conclusion is that the great Prophets were not ecstatic in their religious exercises and experiences.

First: The various terms used in the trend of the development of prophetism do not throw any light upon the character of the Great Literary Prophets. I refer to ראה חזה and נביא and their various forms.

It has been assumed that ראה has to do with the sense of seeing, whereas חזה means "to see" in the sense, "to understand;" that נביא always has an ecstatic significance. Thus König argues for his realism, and T. H. Robinson for his "ecstatic-interpretation." But a study of the use of these words does not justify those conclusions.

Both ראה 1S.9" 18, 1Chr.29:19, and חזה 2S.24:11, 2K.17:13, Amos 7:12,13, 1Chr.21:9, 25:5 are used to designate the "Seer." The verb ראה does refer to the sense of seeing, the act of seeing,- Gen.27:1, 1S.16:7, 26:12, Gen.32:31, Ex. 33:20, Jd.13:22, Jer.1:11, Ex.4:31, Gen.29:32, 1S.1:11, Ex. 2:8, Jer.5:12, 1K.10:4, Isa.40:5, Lev. 13:49. The verb חזה likewise means seeing in a subjective sense, i.e., to understand Isa.26:11, Isa.1:1. 2:1. הדבר אשר חזה

But ראה is also used in the sense of "to understand," Nu.24:1, Isa.6:5, Amos 9:1; Zech.1:8, ראיתי as descriptive of the Prophet's imaginative use of materials at hand; Gen.2:19, Jer.

33:24, Hab. 2:1, Jer. 2:31, Mal. 3:8,
Ex.25 9 27 8 33 18 Nu.8 4. In all these cases one would expect חזה if the words were used with a strict logic. The word, חזה is also used as physical eyesight, Isa. 33 17,20, Ex.24 11, Mic.4 11,Zech.10 2, והקוסמים חזו שקר Ex.24 11. Thus, we find no fixed meaning for these words. This is seen further in 1S.16:7, where ראה is used of man's looking upon the physique, but יראה' describes Yahweh's looking on the heart; in Ex.24 10 יראו is used of physical sight; in 24 11,ויחזו is used in the same sense.

The word, נביא is used of the ecstatic type of prophecy, 1K.22 7, 2K.3 11, Isa.9 14, 28 7, Jer.23 15, 1K.18 19,40, 1S. 10 5-12, 19 18-24, 2K.9 11, Jer. 29 26, Zech.13 4-6. But נביא is also used in cases where one can not find a reference to ecstasy, Eze.13 16, in which reference, נביאי and הנבאים see for Zion visions of peace לה חזון שלם החזים certainly not a reference to an abnormal experience; Dt.18 15-22; Hos.12 14, where נביא is used of Moses, no possible ecstatic-meaning; Gen.20 7, Abraham is a נביא whose function is to pray; 1K.1 8; Amos 7 14, Amos disavows belonging to the professional נביאים though the people think of him as a Prophet; Cf., Zech.1 4, 7 7, 12. Thus, no proof that נביא always had one meaning can be offered.

Certain other facts indicate the freedom with which these words were used. Isa.30 10 indicates the free and easy manner in which these words were used. Isa.30 10 indicates that the words נביא and חזה could be used

synonymously. The same is true in 2S.24:11. הנביא הזה דוד

Amos is called a חזה אל כד

7 12,13, but his activity is described by הנרא

But in 2K.17:13, the two are distinct, כל־נביאי כל־חזה

ביד ; yet in the words, ערדי הנביאים

ביד the word נביא seems to include both חזה and נביא

In Isa. 28:7 we find the words נביא and בראה

One would have expected the word, חזון In only one reference,- and it is late and priestly,- do we find a clear cut distinction, 1 Chr.29:29. There we find, שמואל הראה

נתן הנביא and גד ההזה

The one conclusion which comes from a study of the terms is that we find a loose usage. Nothing can be gained as to the character of the Prophets by a study of these words. The context alone decides the meaning of the word. The popular use of words is ever free and unrestrained. The O.T. is not an exception to this rule. Originally, no doubt, the terms had a fixed meaning; but life, in time, used them freely.

Second: The Great Literary Prophets are the outcropping expression of a long movement which may be described as the "יהוה-Israel Party," or, "The Back-to-יהוה Party."

Israel, upon entrance into the "Kulturlande" came into contact with the civilization of Palestine,

a selective syncretism, in which are discernible Babylonian, Egyptian, Hittite, Amorite, and Canaanite elements. Certain elements she assimilated, both objective and subjective. The cultus,- altar, massebah, Ashera, holy tree, stone, and spring, holy place, sacrifice, feasts, etc.,- she adopted almost bodily, cf Jer. 17:1ff. Yahweh assumed the character of Baal, 18.26 19,- his worship was the worship of Baal, of Jer. 11 13,17, Hos.11 2. The sacred-prostitution cultus of Astarte likewise found its following, Hos.4 13f, 9 10, Amos 2 7f.

It would be, perhaps, too great an assumption to suppose that the Great Literary Prophets had a logical outline of all the borrowings of Israel from the Palestinian culture. But they are part of a reactionary-tendency in Israel against that culture.

This tendency regarded the past as Israel's golden age. Then she was loyal to Yahweh, Amos 5 25, Hos.11 1, 13 4f., Jer.2 1f, Eze.20:33-38, 20 10f., 23 12, 19 Jer.6 16. One of the ideals of the movement was, "Back to Moses," It came to expression especially in the Deuteronomic Reform. It meant in reality, "Back to Yahweh," as against the Canaanite culture, especially as seen in certain aspects of the cultus. This character of the movement is to be seen in the Nazarites and the Rekabites Jer.35:1ff. The revolt of Elijah and Elisha

in Israel was really against the Baal principle in favor of יהוה of Moses. David sought to build a temple for Yahweh after a Canaanite example. But a member of this tendency of thought reminded the king that Yahweh dwells only in a tent. The prophets expressed the same sentiments, of Hosea, Jer.2 23f., Eze.20 27ff, Isa.2:6-18, 30 15, if not in the same form. Jeremiah especially thought of the temple and its cultus as unmosaic, non-Yahwehistic, and hostile to true piety, 7:21-23; 6 20 11 15.

The Great Literary Prophets pitted themselves against this Phoenician (Canaanite) influence. They regarded it as harlotry, Jer.3:1ff Jer.12:16f, Jer.13:26, Eze.16:15ff; 23:43ff. It constituted for them a serving of other gods, Jer.16:11ff, 18 15f . It but resulted in provoking Yahweh to wrath against his people, Jew.32:30-35; Amos 3:13ff. Eze.5:11ff.

> "And (they) shall know that I (am) Yahweh in the being of their slain in the midst of their idols round about their altars, on every high hill, on every tip of the mountains., and beneath every green tree, and under every thick terebinth, where they gave (there) a secret of pleasantness to their idols," Eze.3:16.

The slogan of the Great Literary Prophets was, "Back-to-Yahweh," not in wisdom, nor in riches, but in the knowledge of Yahweh in terms of righteousness, justice, and loving kindness, is true glory to be found, Jer.9:23-24,

Hos.10:12.The Knowledge of Yahweh should be as instinctive for Yahweh's people as the migration of the birds, Jer.8 7. Yahweh has ever urged His people to obey His voice, Jer. 11:6; Jer.26:16ff, but they have failed. They have trusted rather in men, Isa.31:1ff. They have plowed wickedness, Hos.12:13. Therefore punishment will come upon them, Amos 2:6-8, Jer.9:25-26, Hos.12:14-15, Jer.8:13;16:13; However, the days will come when Yahweh will make a new covenant,- a covenant of the heart,- with His people, Jer.31-33, (Except 31:14-26, 31:35-37 exilic additions.) Then will Yahweh reign supreme at Jerusalem; many peoples will seek Him there, Isa.2:2ff. Then will He give His people a new heart, that they may "walk in (His) statutes, and keep (His) ordinances, and do them: and they shall be (His) people and (He) will be their God."

Thus we see in the Prophets a "Return-to-Yahweh" platform. It was an insistence on the moral law, on absolute loyalty to Yahweh.

This "Back-to-Yahweh" movement found more favorable expression in the South, in Judah, than in the North. The desert-like character of the country may have contributed somewhat to the tendency. In spite of Solomon's efforts, and the character of the temple, and its hybrid cultus, the Jerusalem-cult remained a purer type of Yahweh-

Jer.10:12. The knowledge of Yahweh should be an incentive for Yahweh's people as the alternation of the seasons, Jer.8:7. Yahweh has ever urged His people to obey His voice, Jer. 11:4; Jer.4:1-2; but they have failed. They have trusted rather in men, Jer.31:17. They have placed wickedness, Jer.11:15. Therefore punishment will come upon them, Amos 2:6-8, Jer.9:23-24, Hos.12:1-14, Jer.6:13-15; however, the day will come when Yahweh will make a new covenant,- a covenant of the heart,- with His people, Jer.31-33. (Except 31:34-d, 31:35- 37 exists spurious.) Then will Yahweh reign supreme at Jerusalem; many peoples will seek Him there, Isa.2:2-3. Then will He give His people a new heart, that they may "walk in (His) statutes, and keep (His) ordinances, and do them: and they shall be (His) people and (He) will be their God."

Thus we see in the Prophets "Return-to-Yahweh" platform. It was an insistence on the moral law, on absolute loyalty to Yahweh.

This "Back-to-Yahweh" movement found more favorable expression in the South, in Judah, than in the North. The desert-like character of the country may have contributed somewhat to the tendency. In spite of Solomon's efforts, and the character of the people, and the hybrid culture, the Jerusalem-cult remained a purer type of Yahweh-

cult. The ark had its seat there: it was a Yahweh symbol; kept free from Canaanite influence. That the tendency for reform was kept alive there is seen in the reaction against Athaliah's Baal cult, 2K.11, and in the Reform of Josiah. Thus, this movement was stronger in the South. It is not surprising that Amos, Isaiah, Jeremiah and Ezekiel came out of Judah. Hosea, a Benjamimite,[6] was close enough to come into contact with the stronger reform tendency of the south.

The prophetic condemnation of the cultus of its day, Amos 5:21-24; Hos.6:6, Isa.1:11-17, Jer.7, Eze.20:27-31, was an advanced expression of this backlying sentiment. It was a reaction against the cultus on the basis that it was in reality the cultus of Baal, Jer.2:20-25, Jer.11:17; 17:2, (1). Hos.2:8, 13; 4:12-14. The Great Literary Prophets, the leaders and articulators of this tendency, expressed loyalty and service to Yahweh in terms of the moral law, in terms of their conception of his holy character.

Now as part of this reaction against the Canaanite Culture we may assume a rejection of the ecstatic practices of the older נביאים by the Great Literary Prophets. Jeremiah gives a hint of this in 2:8, והנביאים נבאו בבעל: Isa. 28:7-10 may be so interpreted.

(1) Jer.19:3ff is a later addition. It does indicate, however, the character of the cultus.

cult. The ark had its rest there: it was a typical symbol kept free from Canaanite influence. That the tabernacle relics was kept alive there is seen in the reaction against Ahaziah's cultic, 2K.11, and in the Reform of Josiah. Also, this movement was stronger in the South. It is not surprising that Amos, Isaiah, Jeremiah and Ezekiel came out of Judah. Hosea, a Northerner, was alone enough to come into contact with the stronger water, tradition of the South.

The prophetic condemnation of the cultic was an advanced appreciation of this tradition. It was a reaction against the cultus on the basis that it was in conflict the cultic of God, Jer.8:8-22, Jer.11:14; 17:6, (1). Jos.8:3, 1Sa.4:3-14. The Proof Literary Prophets, the Israelite and orthodoxies of this tradition, expressed loyalty and service to Jahweh in terms of the moral law. In terms of their conception of his holy character.

Use as part of this reaction against the canaanite culture we may assume a rejection of the erotic practices of the alien cults by the Proof Literary Prophets. Jeremiah gives a hint of this in 2:8, 3:23 (and cultic) Jer. 22:7-10 may be to interpretation.

(1) Jer.14:22 is a later addition. It does indicate, however, the existence of the cultus.

There was again and again the introduction of foreign culture in Israel, cf. Ahaz, Manasseh. But there were likewise periods of reaction toward a purer Yahweh cult, cf. Hezekiah, Isaiah, Josiah. Back of these movements toward reform, imperfect tho they were, must have been a Mosaic-Yahweh group, in sentiment, if not in definite organization. Movements of this nature do not spring up in a moment; their background has a certain age.

In Jer. 23:13f; the condemnation of the Prophets of Samaria is,- הנבאו בבעל ויתעו את־עמי את ישראל:
The Prophets of Jerusalem have yielded to the same influences,- נאוף והלך בשקר , The prophetic reaction against the Professional Prophets, who made use of ecstasy, dreams. divination, may be thought of as <u>in part</u> due to the fact that they felt that these practices were Canaanite, foreign to Yahweh, Jer.14:14; 29:26; Isa.8:19; Eze.12:24; 13:1-10a; cf.Dt.18:9-18.
It is really the background for the interpretation of Mic. 3:8; and the historical kernel of 1K.18 expresses the same thought in the contrast of Elijah with his contestants, the Prophets of Baal.

Back of the Great Literary Prophets is a long movement for a purer Yahweh-religion. It was a "Back-to-יהוה" Party. It found its following in those laymen, priests, and prophets, whose sentiment was hostile to the culture of Canaan, and its assimilation by Israel, so far as they could

discern and understand the process. The Great Literary Prophets expressed as leaders the sentiment of this movement, as part of the reaction is their refusal to engage in the ecstatic exercises which both the נביאים of Yahweh and of Baal, practised. These figures had deep religious experiences; but the data at hand lead to the conclusion that those experiences were normal.

Third: The differences between the Great Literary Prophets and the Professional Prophets are to be explained as the differences between the non-ecstatic and the ecstatic, the "Back-to-Yahwehist" and the professional representative of the popular party, which sponsored the adoption of foreign influence.

I do not mean to say that the only issue at stake for the Great Prophets was the matter of ecstasy; they probed deeper than externals. But these figures do represent a movement which was opposed to any foreign influence,- a movement which sought after a pure Yahwehism. Consequently, the ethics of the popular party, and the practises of its religious leaders, the Professional Prophets, were regarded as hostile to the nature of Yahweh.

What is to be the test of the true Prophet? In reply to this query we shall need to answer this other question, What test is found in the O. T. itself? The material with which we have to do is found in these

theory and understanding the process. The great literary prophets expressed or learned the sentiment of this movement. A part of the reaction is their refusal to engage in the materialistic activities which both the priests and the men of land, practised. These literary had deep reflection experiences; but the date of land loss to the nomadic tribes experiences were normal.

Third: The difference between the great literary Prophets and the Professional Prophets are to be explained on the differences between the non-sedentis and the sedentis, the "Poor-to-Wealth" and the professional representative of the popular party, which sponsored the adoption of foreign influence.

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What is to be the test of a true Prophet? In reply to this query we shall need to look at the other question. What test is found in the O. T. that? The material with which we have to do is found in these

references,- Jer.23:16-22; 23:25-32; 28:6-9; 14:13-15; Isa. 30:10-11; Amos 3:7; 7:11f; Hos. 6:5; Eze. 14:9; Eze. 13:1-10a; Mic. 3:5-8; Dt. 18:20-22; 13:1-3; Nu.12:6-8.

The opposition between the "Back-to-Yahweh" Prophets, and the so-called Professional Prophets summarized itself into the judgment on the part of the former that the latter were not inspired by Yahweh. One quotation will suffice to indicate this fact,-

Jer. 23:29-31

29: Is not thus my word like fire, whispereth Yahweh, and like a hammer it breaketh in pieces (the) rock.

30: Therefore, behold I (am) against the prophets, whispereth Yahweh, stealers of my words, each one from his friend.

31: Behold I (am) against the prophets, whispereth Yahweh, the ones taking their tongues, and they say, He whispereth.

Yet, the Professional Prophet prefaced his remarks with נאם־יהוה he spoke in the name of Yahweh; he denounced his opponent, cf. Jer.28. He was convinced that Yahweh had sent him. But all these stipulations the Literary prophet maintained as his own credentials. To him the Professional Prophet was a "Lying Prophet." What test was advanced for the description of the false Prophet, or, of the true Prophet of Yahweh? Three tests seem to have been advanced,- doom; content; appeal to history.

The true Yahweh-Prophet speaks a message of doom. Certain passages advance this test. In Jer. 28:6-9, the test

References,- Jer.22:16-22; 23:25-32; 28:5-9; 14:13-15; Isa. 30:10-11; Amos 3:7; 7:12f; Hos. 6:5; Eze. 14:9; Zec. 13:1-10; Mic. 3:5-8; Dt. 18:20-22; 13:1-5; Ps.12:6-8.

The opposition between the "Peace-to-Yahweh" prophets, and the so-called Professional Prophets summarized itself into the judgment on the part of the former that the latter were not inspired by Yahweh. One quotation will suffice to indicate this fact,-

Jer. 23:29-31

29: Is not thus my word like fire, whispereth Yahweh, and like a hammer it breaketh in pieces (the) rock.

30: Therefore, behold I (am) against the prophets, whispereth Yahweh, stealers of my words, each one from his friend.

31: Behold I (am) against the prophets, whispereth Yahweh, the ones taking their tongues, and they say, He whispereth.

Yet, the Professional Prophet prefaced his remarks with HINNNI. He spoke in the name of Yahweh; he denounced his opponent, cf. Jer.28. He was convinced that Yahweh had sent him. But all these stipulations the Literary Prophet maintained as his own credentials. To him the Professional Prophet was a "Lying Prophet." What test was advanced for the description of the false Prophet, or, of the true Prophet of Yahweh? These tests seem to have been advanced,- doom; content; appeal to history.

The true Yahweh-Prophet speaks a message of doom. Certain passages advance this test. In Jer. 23:5-8, the text

is that the message be that of "Unheil," verified by history.

Jer. 28:6-9

6. Even Jeremiah, the prophet, said, amen. Thus may Yahweh do; Yahweh establish thy words which thou prophesieth, to cause to return (the) vessels of the house of Yahweh, and all those of the captivity, from Babylon unto this place.

7. However, hear, I pray, this word, which I speak in thy ears, and in the ears of all the people.

8. The prophets which were before me and before thee of old[1] even they[2] prophesied against[3] many countries and against great kingdoms, of battle, and of evil, and of pestilence.

9. The prophet who prophesieth of peace, by the coming (to pass) of the word of the prophet, know[4] the prophet, that Yahweh sent him in truth.

But the prophets who prophesy peace for Israel speak falsehood, Jer. 14:13-15.

Jer. 14: 13-15

13. Then said I, ah! Yahweh, behold the prophets say to them, not shall ye see sword, and famine, not shall it be to thee, for peace and truth[2] will I give to thee in this place.

14. Then said Yahweh to me, Falsehood, the prophets prophesiers in my name; not have I sent them, and not have I commanded them, and not did I speak unto them: a vision of falsehood, and divination, and nothingness[1], and deceit[2] of their heart, prophesiers (they) to you.

15. Therefore thus saith Yahweh against the prophets, the prophesiers in my name[1], and I not did I send them,

8. 1. מן־העולם "from the age". 2. To bring out the . 3. Read על 4. Read ידעו אתה

13. 1. Delite אדני with 2. Read ואמת
14. 1. Read אליל 2. Read תרכזה
15. 1. LXX delites בשמי הנבאים

is that the message be that of "Uphill," verifies by history.

Jer. 23:6-9

6. Even Jeremiah, the prophet, said, saying, This may
Yahweh do; Yahweh actually say words which thou
prophesiest, to cause to return (like) remnants of
the house of Yahweh, and all those of the nations,
from Babylon, unto this place.

7. However, here, I pray, this word, which I speak
in thy ears, and in the ears of all the people.

8. The prophets which were before me and before thee
of old[1] were they[2] prophesied against[3] many countries
and against great kingdoms, of battle, and of evil,
and of pestilence.

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not have I commanded them, and not did I speak unto
them: a vision of falsehood, and divination, and
nothingness[1], and deceit[2] of their heart, prophesiers
(they) to you.

15. Therefore thus saith Yahweh against the prophets, the
prophesiers in my name, and I not did I send them,

[1] Meaning "from the sea". [2] To bring out
[3] Read [illegible]. [4] Read [illegible]

16. [1] Delite [illegible] with [2] Read [illegible]
17. [1] Read [illegible] [2] Read [illegible]
18. [1] [illegible] delites [illegible]

yet they say[2], sword and famine, not shall they be in this land,-
By sword and by famine shall these prophets be consumed.

The same test is implied in Amos 7:16f. It is stated again in Eze. 13:1-10a

Eze. 13:1-10a

1. And the word of Yahweh came unto me saying,

2. Son of man, prophesy against[1] the prophets of Israel, the ones prophesying[2], and say to them[3], Hear the word of Yahweh:

3. Thus saith Yahweh[1], Woe unto the prophets[2],-

4. Like foxes in the desolated (places) thy prophets of Israel[1].
5. (A later addition, or out of its original context.)

6. They have seen falsehood and lying divination, the ones saying, whispereth Yahweh; but Yahweh, not did he send them; yet they hoped to cause the word to stand.

7. Have ye not seen a false vision, and a divination of falsehood have ye not spoken, because ye say, whispereth-Yahweh, but I, not have I spoken.

8. Therefore thus saith Yahweh[1], because Ye have spoken falsehood, and have seen lies, therefore, behold I am against you[2].

9. And my hand I will cause to extend[1] against[2] the prophets, the ones seeing falsehood, and the ones divining falsehood; in the secret of my people not shall they be, and in the writing of the house of Israel not shall they be written, and unto the land of Israel not shall they come, and they shall know[3] that I (am) Yahweh[4].

10. Because, even because they deceived my people, saying, peace, and not is there peace,-

15. 2. Pt^c. really
8. 1. Delite אדני 2. read על Delite נאם אדני
9. 1. Read ונטיתי 2. read על 3. read וידעו
4. Delite אדני

yet they shall, more and fainting, not shall they be in
this land.-
By sword and by famine shall these prophets be consumed.

The same text is implied in Amos 7:12f. It is stated
again in Zec. 13:1-10a

Zec. 13:1-10a -

1. And-this word of Yahweh came unto my another,
2. Son of man, prophesy against[1] the prophets of Israel,
   the ones prophesying[2], and say to them[3], Hear the word
   of Yahweh:
3. Thus said Yahweh[1], Woe unto the prophets[2].-
4. Like foxes in the deserlands (places) thy prophets of
   Israel[1].
5. (A later addition, or out of its original context.)
6. They have seen falsehood and lying divination, the ones
   saying, whispereth Yahweh; but Yahweh, not did he send
   them; yet they hoped to cause the word to stand.
7. Have ye not seen a false vision, and a divination of
   falsehood have ye not spoken, because ye say, whispereth-
   Yahweh, but I, not have I spoken.
8. Therefore thus said Yahweh[1], because ye have spoken
   falsehood, and have seen lies, therefore, behold I am
   against you[2].
9. And my hand I will cause to extend[1] against[2] the
   prophets, the ones seeing falsehood, and the ones
   divining falsehood; in the secret of my people is not
   shall they be, and in the writing of the house of
   Israel not shall they be written, and unto the land of
   Israel not shall they come, and they shall know[3] that
   I (am) Yahweh.
10. Because, even because they desolated-by people, saying,
    peace, and not is there peace.-

11. 2. Repeatedly
    a. 1. Lite 'jim' - 2. read 'b' Delite 'jim' on
    b. 1. Read 'nabi' 2. read 'b' 3. read 'b'
    c. Delite 'jim'

These quotations seem to justify the position that the test of true prophesy was a message of Doom.

But the O. T. seems to know likewise the test of Content. The test of the message is its value,- Jer. 23: 25-32

Jer. 23: 25-32.

25. I have heard what the prophets have said, the ones prophesying in my name falsehood, saying, I have dreamed, I have dreamed.

26. How long shall it be in the heart of the prophets, prophesiers of the deceit, even prophesiers of the deceit of the heart?

27. The ones thinking to cause my people to forget my name by their dreams which they relate, each to his companion, even as their fathers forgot my name for Baal.

28. The prophet who has a dream, let him relate his dream[1]; but whoever has my word, let him speak my word faithfully. What to the straw the grain? whispereth Yahweh.

29-31 Jeremiah, but out of its context:

32. Behold I (am) against the prophesiers of dreams of falsehood, whispereth Yahweh, and they relate them, and cause to err my people, by their falsehoods, and by their boastfulness; but I, not did I send them, nor command them; neither do they cause this people to profit. whispereth Yahweh.

28. 1 Read חלום

Jer. 23: 25-32.

25. I have heard what the prophets have said, who
speak prophesying in my name saying, saying,
I have dreamed, I have dreamed.

26. How long shall it be in the hearts of the
prophets, prophesiers of the deceit, even prophesiers
of the deceit of the heart?

27. The some thinking to cause my people to forget
my name by their dreams which they relate, each to
his companion, even as their fathers forgot my name
for Baal.

28. The prophet who has a dream, let him relate the
dream; but whoever has my word, let him speak my
word faithfully. What to the straw the grain?
Utterance Yahweh.

29-31. Jeremiah, but out of its content:

32. Behold I (am) against the prophesiers of dreams
of falsehood, utterance Yahweh, and they relate
them, who cause to err my people, by their falsehoods,
and by their boastfulness; but I, not sent I and them,
nor command them; neither do they cause this people
to profit, utterance Yahweh.

Ps. 1 Ness 1an

There is a third test advanced in the O. T.,- the Appeal to History. This test is found in Jer. 28: 6-9, and in Dt. 18:20-22.

Dt. 18:20-22.

20. But the prophet who shall be arrogant to speak a word in my name which not I commanded him to speak, or who shall speak in the name of other gods, even that prophet shall die.

21. And if thou say in thy heart, How shall we know the word which Yahweh spoke not?

22. (If) the prophet speaketh in the name of Yahweh, but the word is not, and not does it come (to pass)., it is the word which not hath spoken Yahweh; with arrogance hath spoken it the prophet, not shalt thou be afraid of him.

The fulfilment of a Prophet's word is the proof of the genuineness of his inspiration.

These three tests of the true Prophet are advanced, and yet, I think that one may question whether or not any one of the Prophets or O. T. authors approached the problem on a formal basis. The data which have been quoted represent in reality, not tests of prophecy, as we think of tests, but the way in which the Prophets reacted at the time being to a practical situation. In that way they do picture the "False Prophet," and the "True." But they are not formal tests.

There is the so-called test of the "Message of Doom." The Literary Prophets did condemn their opponents because they prophesied "Peace" to the people, rather than a sword. But the condemnation found its basis in the fact

Dt. 18:20-22.

20. But the prophet who shall presume to speak a word in my name which I commanded him not to speak, or who shall speak in the name of other gods, even that prophet shall die.

21. And if thou say in thy heart, How shall we know the word which Yahweh spoke not?

22. (If) the prophet speaketh in the name of Yahweh, but the word is not, and not does it come (to pass), it is the word which not hath spoken Yahweh; with arrogance hath spoken it the prophet, not shalt thou be afraid of him.

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Thus is the so-called test of the "message or book." The Hebrew prophets did condemn their opponents because they prophesied "peace" to the people, rather than a sword. But the condemnation found its basis in the fact

that the Professional Prophets were oblivious to the consequences of an immoral situation. The Great Literary Prophets could preach "Heil," as well as "Unheil,"- Jer. 31-33; Hos. 14:4ff; Isa. 7;30[15];Eze. 18:5-9; 36:1-; 40-48

The content of the message is not necessarily a proof of its revealing the true will of Yahweh, 1K.22. Nor can the "Appeal to History" be thought of at all times as valid. A prophesy may be fulfilled in history, even though it be contrary to Yahweh. Such a fulfilment would be Yahweh's method of testing Israel, Dt. 13:1-3

Dt. 13: 1-3. (Heb.2-4)

1. If there arise in your midst a prophet, or a dreamer of dreams, and he give unto you a sign or a wonder,

2. And cometh (to pass) the sign or the wonder, which he spoke unto you, saying, Let us go after other gods, whom not hast thou known, and let us serve[1] them:

3. Not shalt thou hearken to the words of that prophet, or to that dreamer of dreams; for a prover (is) Yahweh your God of you, to know whether[1] ye love Yahweh thy God with all thy heart and with all thy soul.

2. 1 Read ונעבדם

3. 1 A very free translation.

Thus we find in this passage Test Number three repudiated, but Test Number two upheld.

We do discover, however, in this controversy material on the basis of which a test may be formulated. It must be kept in mind, however, that any such test is a modern statement, the sole purpose of which is to describe the "true Yahweh Prophet," a test, which seeks to use, however, the data at hand.

The test of the true Prophet may be stated as follows: The true Prophet is one who has organized his personal life around the ideal of absolute loyalty to Yahweh as the Holy God. 7.

The false Prophet is one whose personal life really presents a dissociation. There is the ideal of loyalty to Israel, a kind of religious patriotism. There is likewise a yielding to the unsublimated instinctive drives.

The data have led me to this distinction. The true Prophet has as his ideal absolute loyalty to Yahweh as the Holy God, the righteous One, Jer. 23:21-22 contain this fact,

21. "Not did I send the prophets, but they ran; not did I speak unto them, but they prophesied."

22. "But if they stood in my counsel, then had they heard my words, and my people they would have caused to return[1] from their evil way, and from the evil of their doings.

22. (1) Read ואת־עמי יושיבו

This loyalty to Yahweh is seen in Jer. 23:28. Because this loyalty is to a Holy God, a God of righteousness, the Great Prophets condemn the Prophets who fail to see the sins of Israel, to understand Yahweh's attitude to those sins, to pronounce the doom which must follow those sins,- Jer. 28:6-9; 14:13-15; Eze. 13:1-10a.

The words of the "False Prophets" are guided by the interests of the National Group. This means in reality a turning away from the Holy One of Israel, Isa. 30: 10-11.

10. Who say to the seers, not shall ye see, and to the prophets, not shall ye prophesy to us right (things),- Speak to us flattering words, prophesy delusion.

11. Depart from the way, turn aside from the path, cause to cease from before us the Holy One of Israel.

Thus the words of the "False Prophets" were really an expression of the instinctive drive of self-preservation, of group-loyalty,- a drive unsublimated to the moral ideal. Yahweh thus became for them a Folks-god. 8.

The "False Prophet" would prophesy professionally. His task was based on the instinctive drives of safety and hunger. Micah 3:5,

"Thus saith Yahweh concerning the prophets, the leaders astray of my people, the ones biting with their teeth, and they call, Peace; but whoever giveth not upon their mouths, they even sanctify a war against him."

This loyalty to Yahweh is seen in Jer. 23:5b. Because this loyalty is to a holy God, a God of the covenant, the great prophets condemn the Prophets who fail to see the sins of Israel, to understand Yahweh's attitude to these sins, to pronounce the doom which must follow these sins.- Jer. 23:9-; 14:13-16; Ezek. 13:1-16a.

The words of the "False Prophets" are guided by the desires of the national group. This leads to reality a turning away from the holy God of Israel.

Isa. 30: 10-11.

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This the world of the "False Prophets" were really an expression of the instinctive drive of self-preservation, of group-loyalty,- a drive moralized to the moral level. Yahweh thus became for them a Sky-God.

The "False Prophet" would prophesy professionally. His task was based on the instinctive drives of safety and hunger. Micah 3:5.

"Thus saith Yahweh concerning the prophets,
The leaders astray of my people, the ones
biting with their teeth, and they call, Peace;
but whoever giveth not upon their mouths,
they even sanctify a war against him."

The True Yahweh-Prophet, however, spoke under the urge of the ideal of Yahweh, the Holy God, who demands righteousness of Israel. Micah 3:8,

> "But I, I am full of Power, even the Spirit of Yahweh, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin."

The true Prophet had substituted for the "natural goals", the moral ideal. This is the answer to Hertzberg's question, "Und die Frage ist, woran Jeremia ihr jeweiliges Wort als nicht von Jahweh, sondern aus dem eigenen Herzen herrührend erkennt" (1).

One of the results of the failure of the "False Prophet" to organize his personal life around the ideal of loyalty to a Holy Yahweh, an ideal which had as its counterpart a return to Yahweh, is to be seen in his engaging in practises which had in reality a foreign origin. I refer especially to his engaging in ecstatic exercises. Jeremiah condemned these practises of the "False Prophet", 23: 25-32.
The "dreams" resulting from the ecstatic practise were but "straw," and not the word of Yahweh. They were forgetting Yahweh's name for Baal. These "False Prophets" speak out of their own hearts, for their messages have been self-produced by external means, Jer. 23:16-2 2. (1)

(1) "Prophet und Gott," p. 112
(1) See note 9

The true Yahweh-Prophet, however, spoke under the urge of the ideal of Yahweh, the Holy God, who demands righteousness of Israel. Micah 6:8.

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The true Prophet had substituted for the "natural scale", the moral ideal. This is the answer to Bertsberg's question, "Und die Frage ist, warum derselbe sich verwirklichen muss nicht von Jahweh, sondern von dem eigenen Herzen hervorgehend erscheint" (1).

One of the results of the failure of the "False Prophet" to dramatize his personal life around the ideal or loyalty to a Holy Yahweh, an ideal which had as its counterpart a return to Yahweh, is to be seen in his engaging in practices which was in reality a foreign origin. I refer especially to his engaging in ecstatic exercises. Jeremiah condemned these practices of the "False Prophet". 23: 25-32.

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(1) "Prophet u. Seer," s. 112.
(1) See note 3

They engage therefore in falsehood, divination, and the thoughts of their own mental consciousness, Jer. 14:14; Eze. 13:1-10a, esp. v. 6, 7. These "False Prophets" are therefore at best "diviners,"- characters who continue the original relation between קסם and נביא Mic. 3:6, 7. 10. Their practises, their method of prophecy, does not conform to that of the true Yahweh Prophet.[11] Thus this so-called "False Prophet" engaged in the traditional "prophetic exercises,"- were they not subservient to his loyalty to Israel? He could yield to the instinctive drives of safety and self-preservation. By so doing was he not serving Israel? Even Yahweh has Israel's welfare at heart. "Peace" must be the outcome for the future of Israel. The "False prophet" had not organized his personal life around the ideal of absolute loyalty to Yahweh, the Holy God. There were, consequently, conflict and dissociation in his experience. The "False Prophet" had a loyalty to Yahweh; but it was to Yahweh as a group-god. That loyalty was not defined in terms of the moral ideal. He therefore engaged in those practises which lead to self-suggestion, self-hypnosis, hallucination, etc.

But do not the following verses refute the fore-going conclusion?

They engage therefore in falsehood, divination, and the thoughts of their own mental unconsciousness, Jer. 14:14; Eze. 13:1-16a, esp. v. 6, 7. These "False Prophets" are therefore at least "diviners,"- charlatans who continue the original relation between ??? and ??? Ezk. 3:3, 7. 10. Their practices, their method of prophecy, does not conform to that of the true Yahweh prophet. This so-called "False Prophet" emerged in the traditional "prophetic narrative,"- were they not subservient to his loyalty to Israel? He could yield to the instinctive drives of safety and self-preservation. By so doing was he not serving Israel? Even Yahweh has Israel's welfare at heart. "Peace" was the outcome for the future of Israel. The "False Prophet" had not presented his personal life around the ideal of absolute loyalty to Yahweh, the holy God. There were, consequently, conflict and disorganization in his experience. The "False Prophet" had a loyalty to Yahweh; but it was to Yahweh as a group-god. That loyalty was not defined in terms of the moral ideal. He therefore engaged in those practices which lead to self-suggestion, self-hypnosis, heliwaterism, etc.

Did not the following verses refute the fore-going generalization?

Amos 3: 7.

7. For not will do the Lord, Yahweh, a thing, except he lay bare his secret to his servants, the prophets.

Hos. 6: 5

5. Therefore I have slain them by the prophets I have hewed they by the words of my mouth, and my judgments[1], as light going out.

(1) Read ומשפטי כאור

Eze. 14: 9

9. And the prophet, if he perceived and speak a word, I, Yahweh, deceived that prophet, and I will cause my hand to be extended against him, and I will cause him to be destroyed from the midst of my people, Israel.

Do the Literary Prophets not affirm here that Yahweh spoke through the Prophets? And by Prophets is one not to understand the old נביאים? In answer we must remember that the leaders of the "Back-to-Yahweh" movement did believe that Yahweh had had his Prophets; Such were Moses and Elijah, for example. But we cannot believe that the Prophets meant here to commend a group, which they criticize and condemn elswhere. They spoke these words in a practical way. The problem of logical consistancy was foreign to them. Their sayings must ever be considered in the light of their (the sayings') background.

The differences then, between the Great Literary

Amos 3: 7.

7. For not will do the Lord, Yahweh, a thing, except
he lay bare his secret to his servants, the prophets.

Rev. 8: 5

5. Therefore I have slain them by the prophets;
I have hewed them by the words of my mouth, and
my judgments, are like light going out.

(1) Based upon Isaiah.

Rev. 16: 9

9. And the prophet, if he perceived and speak a word,
"I, Yahweh, decreed that prophet, and I will stretch
my hand to be extended against him, and I will cause
him to be destroyed from the midst of my people,
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Do the literary Prophets not affirm here that Yahweh spoke through the Prophets? And by Prophets is one not to understand the old Jewish? In answer we must remember that the leaders of the "Back-to-Yahweh" movement did believe that Yahweh had had his Prophets; such were Amos and Micah, for example. But we cannot believe that the Prophets meant here to remember a group, which they criticize as modern writers. They spoke these words in a rhetorical way. The problem of logical consistency was foreign to them. Their sayings must ever be considered in the light of their (the Jewish) background.

The difference then, between the Great Literary

Prophet and the Professional Prophet, as seen in the "Test of True Prophecy," are data in favor of seeing in the former a new prophetic appearance, whose religious experience was normal, as over against the latter, the traditional Prophets, who continued the abnormal phases of prophecy, especially those found in the ecstatic practises.12 This was possible for the latter because of the disorganization of their personal religious life.

Fourth: A study of ecstasy itself leads to the conclusion that its practise was foreign to this new kind of Prophet, the "Back-to-Yahweh" Prophet.

In order to treat this point adequately a special study of ecstasy must be made at this time. For that reason this section will be treated at greater length than the foregoing. 13.

The origin of ecstasy is to be found in the Hittite Empire. This statement is but a theory; still it has certain points in its favor.[14] From the Hittites through the medium of the Canaanite the practise of ecstasy found its way into the culture of Palestine. The practise entered the religious life of Israel as noted in a foregoing paragraph. It constituted one aspect of the refinement of Israel at the hands of Palestinian Culture.

A description of ecstasy is in order here. There are, seemingly, two forms of ecstasy, - the extreme form, and the milder type.

Prophet and the Proclamational Prophet, as seen in the "Test of True Prophecy," are both in favor of seeing in the former a new prophetic appearance, whose religious experience was normal, as over against the latter, the traditional Prophets, who continued the abnormal phases of prophecy, especially those found in the ecstatic practices. It this was possible for the latter because of the disorganization of their personal religious life.

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The origin of ecstasy is to be found in the Hittite Empire. This statement is not a theory; still it has certain points in its favor. From the Hittites through the medium of the Amorites the practice of ecstasy found its way into the culture of Palestine. The practice entered the religious life of Israel as noted in a foregoing paragraph. It constituted one aspect of the religious of Israel at the hands of Palestinian Culture.

A description of ecstasy is in order here. There are, roughly, two forms of ecstasy - the extreme form and the milder type.

The extreme form of ecstasy is quite common.

Most scholars of the present-day regard the Canaanites as having in their midst Ekstatiker of this type.(1) As much is to be said for the Arabic priest (cf. Hölscher, "Die Propheten" p. 10f). In fact, we find in the so-called naturalistic religion a series of phenomena which lead to the same conclusion:(2)

> "Die aufregende Musik, der immer leidenschaftlicher werdende Tanz, oder aber das Vor-sich-hinbrüten, ...dann der epileptische Anfall, bei dem der Mensch am Boden liegt, Gesicht und Glieder zücken, die Adern anschwellen, die Augen aus dem Kopf hervortreten und die Stimme sich verändertdas alles wird in ziemlich gleicher Form noch Heute in dem naturvölkern der verschiedensten Rassen und Weltteile beobachtet und von ihnen religios gewertet."

Here we need to note that there will be a condition calculated to excite the emotions, lead to imitation, and to an epileptic attack. Hypnosis may result, or hallucination. Nervous exhaustion is sure to take place. The suggestibility of the situation is marked. This series of phenomena produces the ecstatic state, a condition which seems very much like hysteria.

A more detailed account, or description of this type of ecstasy must be given, in order that we may have the facts at hand.

I am dependent here on Greszmann's "Die altestamentliche

(1). Cf. Wen-amon account.
(2). Schmidt R.G.G.IV 1862

Geschichteschreibung und Prophetie Israels," p. 37f.

The best modern parallel to the old ecstatic is thought to be that of the Derwisch of the Modern Orient. I shall therefor quote a description of the religious exercises of that order.

> "Viel besucht ist die Tekke der heulenden Derwische in Skutari. Da ordnen sich etwa zehn Derwische, an ihrer Tracht kenntlich, in Stirnreihe dicht neben einander und hocken nach morgenlandisxher Weise mit untergeschlagenen Beinen am Boden. An sie schlieszen sich auf beiden Seiten einige Mohammedaner in weltlicher Kleidung, die nicht zum Kloster gehören, aber freiwillig an der Übung teilnehmen. Vor ihnen steht der Scheich, der das Ganze leitet. Es fängt ganz sanft an mit dem gewöhnlichen Gebet, das dem Moslem täglich fünfmal herzusagen befohlen ist. Darauf folgen Segensformeln und die erste Sure des Korans. Einer singt die Worte vor, und der Chor antwortet. Dabei bewegt sich die ganze Kette taktmäszig vornüber mit solcher Geschmeidigkeit, dasz die Männer trotz des Hockens mit der stirn den Erdboden berühren. Das ist nur möglich, indem sie sich durch festes Aneinanderrucken gegenseitig stützen. Nachdem die wohl eine Stunde lang geübt ist, geht man vom Vorwärtsbeugen zum Seitwartsneigen des Rumpfes über, immer gleichmäszig im Takt, erst langsam, dann schneller. Nach einer Stunde erheben sich alle, und nun werden dieselben Übungen im Stehen fortgesetzt. Der Scheich, der bisher mit den Händen geklatscht hat, beginnt jetzt, mit dem Füsze stampfend, einen beschleunigteren Takt auzugeben. Von da an werden die Bewegungen immer schneller und Wilder, wenn sie auch die rhythmische Gleichmäszigkeit nicht verlieren. Der Rumpf wird soweit vornüber, seitwarts und nach hinten gebeugt, als es möglich ist, während die Arme schlaff herunterangen. Der fortwährende, litaneiartige Gesang, der die Übungen begleitet, besteht schleiszlich nur noch in den Worten des Glaubens-Bekenntnisses; la ila ill'allah! Durch die immer wilderen und raselnderen Bewegungen werden die Derwische Zuletzt in trunkenen Taumel versetzt, und statt deutlich artikulierter Laute vernimmt man jetzt nur noch ein heiseres, keuchendes Lallen, dessen Doppelakte dem Glaubensbekenntnis entsprechen. Da flaut auf einen Wink des Leiters die Schnelligkeit der Bewegung langsam wieder ab. Zwei Stunden hat sie gedaueret, bis der Hohepunkt erreicht ist; jetzt kehrt man allmählich

in fast derselben Zeit vom, furioso zum adagio Zurück. Der Scheich aber zieht sich von der Übung Zurück und tritt vor die Gebetsnische. Er ist num des heiligen Geistes voll, mit göttlichen Kräften wie mit Eleketrizitat geladen. Jetz kann er von der Fülle der Gottheit auch Anderen mitteilen und Krankenheilungen vollbringen. Noch immer dauern unterdies die Übungen der anderen Derwische an. Ihre Abbsicht ist, eine leiblich-geistige Vereinigung mit der Gottheit einzugehen und sich durch die Ekstase in sie zu versetzen. Wenn der Geist verzückt ist, dann kommen die seligen Schauer der Gottbessenheit über ihn."

This rather long description points out what seems to have been the manner of arousing the older extreme type of ecstasy. The long exercise of uniform movements, speeded up from time to time, would lead to a state of exhaustion, self-hypnosis, hallucination perhaps, epilepsy, and other neurotic ailments. However, we are to note that we have here a situation in which both suggestion and emotional tension of a high order exist. The affects could easily have something to do with hearing, seeing, or even the other senses. There may be the possibility of the imitation becoming a fixed idea, so that the jerks or "Tics" would appear. Dissociation could likewise result. It would seem, then, that the facts would indicate the possibility of a case of hysteria, in some of its symptoms, for any one of the participants. 15.

But there is a form of ecstasy which is somewhat milder.[16] Thouless describes the experience of such a case.(1) The person he names Mlle Ve. She had at times been conscious of a Presence, which experience was expressed in certain physiological accompaniments. On March 2, 1913, she lay down to sleep, but realized that she was to have a sleepless night. She decided to try to call up her "Meilleur autre." She closed her eyes; she concentrated her thought and will to that end. After a time she felt

(1) "Int. to Pay. of Rel." ch.XVI.

This rather long description points out what seems to have been the manner of arousing the older sexual type of ecstasy. The long exercise of uniform movements, speeded up from time to time, would lead to a state of exhaustion, semi-hypnosis, hallucination perhaps, vertigo, and other neurotic ailments. However, we are to note that we have here a situation in which both suggestion and emotional tension of a high order exist. The effects could easily have something to do with bearing, mania, or even the other woman. There may be the possibility of the dramatic recognition * fixed idea, so that the lyrics or "Ides" would appear. Dissociation could likewise result. It would seem, then, that the facts would indicate the possibility of a case of hysteria, in some of its symptoms, for any one of the participants. 14

But there is a form of ecstasy which is second to none. Thoughts describing the experience of such a case (1) The person we names Mlle Ve. She had at times been conscious of a Presence, which experience was expressed in certain physiological accompaniments. On March 5, 1912, she lay down to sleep, but realized that she was to have a sleepless night. She decided to try to call up her "brilliant sister." She closed her eyes; she concentrated her thought and will to that end. After a time she felt

(1) "Int. to Psy. of Rel." p. 141.

a certain loss of power to move her limbs, plus sensations of coldness and pleasant numbness. Then she felt the Presence cross the room. She described the event as follows:(1)

"J'avais hier l'impression que mon etre spirituel etait libre des liens qui l'enchaiment a la matiere et qu' I emergeait dans une autre economie. Je n' ai pas eu la perception I' Un dialogue meme d'un monologue vraiment parle, mais d' une sorte de liberation, parce qu'il etait venu et que je n'avais plus conscience de mon moi limite et enserre par la matiere. Sans effort j,etais comme consciente d'une autre realite essentielle et immuable. Le mot de St-Paul me vient a la pensie; Je jus ravi en esprit, se c est dans mon corps on hors de mon corps je ne sais, Dien le sait;

"Je n'ai rien vu, rien entendu, je n etais ni endormie, ni evanonie, et pourtant j etais ailleurs et j etais autre.--- Lorsque je repris conscience de mon moi habituel, je me sentis tres faible, comme bouleversee par une tres forte emotion, mais ajant beaucoup de peine a rialiser et a formuler u qui s etait passe. Je ne le saisis que par l' impression laissee, une sorte de certitude absolue de la realite du divin.

"Il me semble aujourd'hui que la vie est jacile a supporter vaillamment, parce que j ai realise comme jarnais encore qu elle n est pas tout, qu elle n est qu une partie de la realite derniere."

This experience occured at irregular intervals until July of the following year,- in all 31 times.

It would seem that we have in Mlle Ve a slightly pathological constitution. Her experience, no matter how real to her, has seemingly come about through self-hypnosis. She may have had a tendency toward Dementia Praecox, an extreme form of introversion. The loss

(1) Thouless, p. 250

a certain loss of power to move her limbs, plus sensations of coldness and pleasant numbness. When she felt the freezing cross the room. She described the event as follows: (1)

"J'avais bien l'impression que mon être spirituel était libre des liens qui l'endoctrinent à la matière et qu'il emprunte sans une autre économie. Je n'ai pas eu la perception l'un dialogue avec d'un monologue vraiment parlé, mais d'une sorte de libération, parce qu'il était tenu et que je n'avais plus connaissance de mon corps-limite et encerre par la matière. Sans effort j'avais comme conséquente d'une autre réalité essentielle et ineffable. Je sut de Bi-Fail me rient à la pensée; je fus rent en esprit, et c'est dans mon corps ou-hors de mon corps je ne sais, bien le sais:

'Je n'ai rien vu, rien entendu, je n'étais ni sensorie, ni raisonnée, et pourtant j'étais utilisée et j'étais autre.--- Lorsque je reprits connaissance de mon moi habituel, je me sentis très lasse, comme quelqu'un ayant par une très forte émotion, mais étant beaucoup de peine à rétablir et à formuler à qui s'était passé. Je ne le saisis que par l'impression laissée, une sorte de certitude absolue de la réalité du réel.

"Il me semble aujourd'hui que la vie est faite à rapporter réellement, parce que j'ai réalisé comme jamais encore qu'elle n'est rien tout, qu'elle n'est qu'une partie de la réalité entière."

This experience occurred at irregular intervals until July of the following year,- in all 21 times.

It would seem that she has in this Vo s altered "ethological nonexistence. Her experience, no matter how real to her, has seemingly come about through self-hypnosis. She may have had a tendency toward somnib, trance, an extreme form of introversion. The loss

(1) Thomas, p. 140

of cutaneous sensibility over part of the body, the partial loss of thecapacity to receive sense impressions, and of the ability to engage in voluntary activity, are "ecstatic data" for which the facts of hysteria seem to account.

Do we find any data in the Prophetic Movement similar to either form of ecstasy? I think that one may conclude that the older Nebi'ismus was ecstatic. The following data may be marshalled as proof of that statement.

There came a time in the development of the Prophetic Movement when the members,- some of them at least,- joined hands, 1S.10[9ff]; 19[18ff], 2K.2. They had a leader, whom they regarded as "Master," 2K.2[3] 6[5]. It would seem that these groups were not bound to any abstinance. They seem to have had scars, perhaps tatoos, on their foreheads, or breasts. It would appear that a kind of "Raserei," or ecstasy, reigned among them, 1S.10[10] 19[18ff]. In order to call forth the excitation more readily, they used the ordinary means, such as,- music, 1S.10[5] 2K.3[15], the dance, 1K.18[26]. It may be that fasting and intoxicating drinkwere also used to the same end. Thus one could better understand the complete nakedness which often "came upon" these figures, 1S.19:24.

The form of the ecstasy may have been at times somewhat mild; but as a rule it was of the more violent nature. There was a seemingly revolutionary transforma-

of autonomous sensibility over parts of the body, the partial loss of the capacity to receive nerve impressions, one of the ability to engage in voluntary activity, are "negative data" for which the facts of hysteria seem to account.

Do we find any data in the prophetic movement similar to either form of ecstasy? I think that one may conclude that the older Bedouinism was ecstatic. The following data may be marshalled as proof of that statement.

There came a time in the development of the prophetic movement, when the members,- some of them at least,- joined hands, 16.16[447]; 18[107], 1-Ch.4. They had a leader, who may properly be called "Master," 2K.2[5] et. It would seem that these groups were not bound in any obstinacy. They seem to have had scars, perhaps tattoos, on their foreheads, or breasts. It would appear that a kind of "Reveral," or ecstasy, reigned among them, 18.10[10] 19[107]. In order to call forth the excitation more rapidly, they used the ordinary means, such as,- music, 10.10[5] 2K.3[15], the dance, 1K.18[28]. It may be that fasting and intoxicating drinks were also used in the same way. Thus one could better understand the complete nakedness that often "came upon" these figures, 18.10:24.

The form of the ecstasy may have been at times somewhat mild; but, as a rule it was of the more violent nature. There was a seemingly revolutionary character-

tion of their inner-man, so to speak, 1S.10[6]. If 1K.18 may be thot of as applying also to the Yahwe Prophets there existed the self-wounding as means to ecstatic condition. The ecstatic swarmed in this raging-state over the hills 1S.19[23]. At the end of such an act he remained seemingly unconcious, paralyzed on the ground, 1S.19:24. Or he wandered off into some unknown valley, or mountainous section, where he, in an exhausted state, died, 2K.2[16], or at least met with serious injuries because of his semi-conscious condition. In such a state the subject lay naked all night, 1S.19[24].

These are not all the references which one might give; but they suffice to indicate that the Israelitic Prophet of the Old Nebi'ismus was an ecstatic. He engaged in the ordinary methods designed to produce that condition,- music, the dance, loud cries, wounds, and night-meetings. This fact led to an excitation of the feelings, and the greatest possible tension of the nervous system. Exhaustion would follow, if the process was continued. It is apparently quite similar to the modern Derwisch system.

But how are we to explain the foregoing facts?17. We may say quite easily that we have here an explanation on the part of the author of data according to the psychology of the author's day. So Stade,-[1]

(1) "Bib. Theol. A.T." p.123

sion of their inner-man, so to speak, 18.10[d]. If 18.10 may be true or at applying also to the Yahwe Prophets there existed the self-mutilating as means to ecstatic condition. The ecstatic mentioned in this Taylor-Mate over the Hilla 18.19[aa]. At the end of such an act he remained seemingly unconscious, paralyzed on the ground, 18.19:24. Or he wandered off into some unknown valley, or mountainous section, there he, in an exhausted state, died, 18.19[b], or at least met with serious injuries because of his semi-unconscious condition. In such a state the prophet lay naked all night, 18.19[bb].

These are not all the references which are might give; but they suffice to indicate that the Israelitic Prophet of the Old Testament was an ecstatic. He engaged in the ordinary methods designed to produce that condition,- music, the drums, loud cries, wounds, and night-meetings. This fact has to be explained at the feelings, and the greatest possible tension of the nervous system. Exhaustion would follow, if the process was continued. It is apparently quite similar to the modern Revival system.

But here are we to explain the foregoing facts? We may say quite easily that we have here an explanation on the part of the author of data according to the psychology of the author's day. So-called.-(1)

(1) "Bib. Theol. A.T." p.183

"Den Glauben, das ein Zelne Menschen von einem Geist oder Gott durch Inkorporation in Besitz genommen sind, teilt die Religion Israels als ein Erbe aus der ~~anemis~~ animistischen Vergangenheit mit allen anderen alten Religionen."

All of this may be quite true; on the other hand it does not explain the facts themselves as we have them from a psychological point of view,- I refer to modern psychology.

The ordinary psychological explanations which are offered are as follows, if I may give them as examples.

Hölscher (Die Propheten p.9) explains 1S.19:18ff thus,-

> "Diese völle Erschöpfung ist das normale Ergebnis der maszlosen Überspannig des Affektes; ein bewusztloser Schlaf musz dann die verbraushten Nervenkräfte wieder herstellen."

Or, Gunkel,

> "Die Propheten, p. 4,-" "Ekstase ist ein eigentumlicher Zustand des Geistes und Korpers, der über den Menschen fällt, wenn er von einer Empfindung aufs tiefste ergriffen ist."

Once again,- Allwohn, p. 47 in Beihefte zu Z A W, 1926,-

> "Die Ekstase ist also eine Steigerung des Gefühls unter Ausschaltung aller Hemmungen, die sonst im denkenden Bewusztsein oder im bewuszten Willen vorhanden sind. Die Ekstase ist eine Höchstspannung der Seele über das normale Bewusztsein hinaus, die deshalb nur denn Vorkommen kann, wenn die Erfüllung mit Wirklichkeitsvorstellungen und praktischen Willenrichtungen brüchig geworden ist."

In all of these explanations we find that

ecstasy is accounted for as an abnormal excitation of the emotions, which results in an inhibition of the activity of intellect, and a seeming shattering of self-consciousness.

So far, so good. But I wonder if a far better explanation would not be that we have here cases of hysteria? The excitability and suggestibility involved, not to mention the various other symptoms, seem to point in that direction.

I have found only one direct attempt at such an explanation, and a hint relative to the possibility of such an explanation, among O. T. scholars.

Hans Schmidt wrote in the R. G. G, Vol. IV, page 1862, 1910, the following statement:

> "Es ist ein gemeinsamer Zug aller Religionen, auf einer bestimmten Stufe ihrer Entwicklung das psychisch Abnorme, Wahnsinn, Epilepsie, Hysterie, und Schwermut als von der Gottheit gewirkt anzusehen."

Now it is true that we do not have a direct application of this method of explanation to the Prophetic Consciousness. Yet, indirectly it hints that such an explanation is possible.

The direct attempt,- and the only one of which I know, to explain ecstasy as Hysteria is that one found in W. Jacobi (M.D.), "Die Ekstase der alttestamentlichen Propheten," 1920, Munchen, J. F. Bergmann.

As a hint relative to Dr. Jacobi's method of procedure I shall give several quotations:

> "Es kommt schlieszlich sowohl beim Ekstatiker wie beim Hysteriker unter der Wirkung hochgradiger Affekts-steigerung zu bestimmten zentralen Störungen, die

die bewirken, dasz beide die Herrschaft uber ihre Gefühle, Vorstellungen und Willens Handlungen verlieren. Völlig erschöpft werden sie von den auf sie einstürmenden Assoziationen, die den Charakter wilder Halluzinationen und Illusionen annehmen, bezwungen. Das Urteilsvermögen ist dann geschwacht: Wahrnehmung und Einbildung, Wirklickheit und Schein verschwimmen ineinander, bis schlieszlich völlige Verwirrung und individuelle Auflösung folgen-

"Für die Masse der ekstatischer Tänzer verschwinden die bei Beginn des Tanzes vorhandenen religiösen Assoziationen gewöhnlich bald unter der allgemeinen Verwirrung des Bewusztseins. Nur bei wenigen verdichtet sich die religiöse Vorstellung unter autosuggestiver Wirkung zu völler Deutlichkeit und äuszert sich als lebhafte Halluzination oder in sinnvoll ekstatischer Rede oder Handlung.

"Auf Beziehung zur Hysterie weist auch die psychisch infektiöse Kraft der ekstatischen Zustände hin. Hier wird sowohl der mächtige Einflusz der Imitation als auch der Suggestion wirksam . . . . Es handelt sich hier in erster Linie um affektive Erregungs - Zustände, die den nervos disponierten Leuten durch den Anblick konvulsivischer hysterischer Zustände oder hysterischer Delirien erzeugt werden. Es bedarf wohl bei reizbaren naturen oft nur des allergeringsten Anstoszes, um in dem reizbaren Gehirn ortliche Reizungen auszulösen."

It is my purpose to investigate the interpretation which Dr. Jacobi represents.

We find the practise of ecstasy in the older Nebi'ismus. How shall we interpret the data? There are facts which lead one to the conclusion that those data describe a condition of hysteria. In this respect we shall need to consider Saul, Elijah, Elisha, "Bands of Prophets," and Samuel.

A. Saul.

Saul was not a professional Prophet. He appears, however, to have participated in the prophesying of the bands

of the Prophets. He was capable of inducing the ecstatic condition. Do we find any facts which would seem to indicate that he was a patient with the malady of hysteria?

First of all, what was his disposition or temperament? From 1S.11:1ff, and 1S.16:14 we may conclude that he was an extrovert-introvert, a type which is surely open to the malady. But what evidence do we have relative to his mental states, at various periods of his life?

It would seem that Saul was excitable. When he heard of the attack of the Ammonites upon Jabesh-gilead, "the Spirit of God came mightily upon Saul..... and his anger was kindled greatly," 1S. 11[6]. When Samuel came not at the set time to offer up a sacrifice, Saul found it impossible to wait for the seer. He at once decided to offer for himself, 1S.13:8ff, a sacrifice. Under the strain of an important campaign we see this king making a hasty, and foolish vow, 1S.14:24. When he discovers that his son has broken the same vow inadvertantly, him would he not have spared, 1S.14:40ff. He became "very wroth" when he found that he had a rival in the hearts of his people, 1S.18[8]. The absence of a guest from his banquet table, against whom he planned evil, caused a fit of passion, 1S.20:30. When he receives unwelcome news, he falls upon his length on the ground, 1S.28:20. Rather than fall into the hands of the enemy he takes his own life, 1S.31[4]. These texts,- and I have sought to select them

with due regard to the character of the sources,- picture the fact that Saul in the mind of tradition was a man who might be described as excitable. One wonders whether he could have been a true Hebrew without this characteristic.

He appears to have been melancholic. An evil Spirit from Yahweh falls upon him,- 1S.16[14]. In order to escape the mood he uses the remedy of music, 1S.16:16f. This spirit leads him to prophesy, 1S.18:10. He broods over the problem of ridding himself of his rival, 1S.20. He broods likewise over the fate of his kingship, 1S.20. Dangers beset him on all sides. He falls into melancholic states.

Saul is suggestible. When he comes into contact with the ecstatic groups, he falls into the ecstatic state himself, 1S.10:9ff; 19:18ff. Nothing seems clearer than the fact that he was open to the power of suggestion.

Saul was at times irritable. So we might interpret, 1S.20:30.

A person who is suggestible, excitable, melancholic, and irritable, is the type to whom hysteria is an easy possibility. Such was the case with Saul.

What was the cause of Saul's hysteria? Hysteria may be caused late in life, that is after 30,- by some severe difficulty. The disposition of the person must be such a one as we have already found Saul to have possessed. I think that Saul faced such a difficulty in a two-fold way. It was

with due regard to the character of the author,- picture the fact that Saul is the kind of transition man who might be described as erratic. The country thether he could have been a true citizen without this characteristic.

He appears to have been melancholic. An evil spirit from Jehovah falls upon him,- 16.14. In order to escape the mood he uses the remedy of music, 16.14:16. This spirit leads him to treachery, 18.10:10. He broods over the problem of ridding himself of his rival, 18.20. He broods likewise over the fate of his kingship, 18.20. Danger beset him on all sides. He falls into melancholic states.

Saul is susceptible. When he comes into contact with the ecstatic groups, he falls into the ecstatic state himself, 19.10:24; 19:18ff. Perhaps seems clearer than the fact that he was open to the power of suggestion.

Saul was extremely irritable. Do we might infer-prat, 18.20:30.

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a difficulty which would have been a kind of shock to him. First, the break with Samuel, 1S.15. The record is certainly as it now exists marked by the reaction of later hands. But it does seem to have as a kernel the fact that for some reason or other Saul fell out with Samuel, and it may be, with that section of the Yahweh-Movement in Israel which Samuel represented. This would have been a severe shock to Saul. It would have meant to him that his rule was made uncertain, his ideal of a united front against the foreign foe weakened, and his hope of a permanent house seriously challenged.

Secondly; The break with David. Here too we have in many respects records which are not always trustworthy. I am of the opinion,- and I gain it from a perusal of the text,- that David was a strong and popular warrior, a courageous and successful captain, who cherished to a certain extent hopes for the kingship. 1S. 22[6ff] seems to indicate as much, indirectly. The record idealizes David: it does not agree with itself concerning him; David was, I believe, very much a man of his own day, and therefore equal to the cherishing of such a plan, viz, rebellion with the crown as the objective.

If this be true, then it, together with the Philistine threat, ever-present, ever-real, ever-dangerous, would have formed another great difficulty for Saul to face.

a difficulty which would have been a kind of whose to him. First, the break with Saul, 18.10. The record is certainly as it now exists marked by the reaction of later hands. But it does seem to have as a kernel the fact that for some reason or other Saul fell out with Samuel, and it may be, with that section of the Tribal-Movement in Israel which Samuel represented. This would have been a severe blow to Saul. It would have meant to him that his rule was made uncertain, his hand of a united front against the foreign foe weakened, and his hope of a permanent house actually shattered.

Second(2): The break with David. Here too we have in many fragment records which are not always trustworthy. I am of the opinion,- and I make it from a perusal of the text,- that David was a strong and popular warrior, a courageous and successful captain, who obtained to a certain extent hope for the kingship. Is. 55.3 seems to indicate as much, indirectly. The record idealizes David: it does not agree with itself concerning him. David was, I believe, very much a man of his own day, and therefore equal to the obtaining of such a place, viz., rebellion with the crown as the objective.

If this be true, then it, together with the Philistine thrust, over-present, over-real, over-dangerous, would have forced another great difficulty for Saul to face.

This two-fold difficulty,- or three-fold if you like,- was sufficient cause to bring on an attack of hysteria for a man like Saul. Such may be the interpretation of 1S.18[10]. The verse together with 1S.18[11] is somewhat inconsistent. Still we may think of Saul prophesying while in a melancholic mood as suffering from Dementia Praecox, which is certainly to be thought of as mild Hysteria.

The emotion of fear often precedes the attack of hysteria, especially when the malady is caused by a difficulty or a severe shock, in which the emotion involved does not receive adequate expression. If we do not have here results of the author's interpretation of the mental states of Saul, then we have various indications that Saul suffered from this emotion, 1S.18[12], 29, 20:24ff; 28:5,20. It would not be impossible for a man of Saul's disposition to have been oppressed with fear at times. This would have led to hysteria.

We find further phenomena relative to this malady in 1S.19:23f. Saul, as he comes into contact with the prophets of Ramah as they are in ecstasy; also prophesied, "and he also stripped off his clothes, and he also prophesied before Samuel, and lay naked all that day and all that night." Here Saul, led on by suggestion and imitation, Saul the excitable, Saul the fearful and melancholic, in the nervous and emotional tension aroused by the situation, becomes subject to hysteric-paralysis, together with, perhaps, mutism. The condition does not endure long. It is not at all

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impossible, however, Even before this incident we find this excitable young man, open to suggestion, falling into the ecstatic state, 1S. 10[11], yet seemingly not with the effect as noted in 19[23ff], a most note-worthy fact: he had not as yet faced the difficulty and shock of his life.

Of course, no one can be dogmatic on the basis of the few facts which the O. T. presents, and in view of the conditions under which they came down to us. But so far as one can judge by what seems to be clear phenomena, I am led to the conclusion that hysteria is to be thought of as an explanation of the peculiar psychological condition of Saul.

B. Elijah.

Was this Prophet an ecstatic? I do not think so. Over against this conclusion stands the concensus of O. T. scholarship,- viz., that Elijah engaged in ecstasy. Two texts are advanced as proof of that position.

The one is 1K.18:4a, " and the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." It is said, only a man who had the strength of an ecstatic, could run so far before a team of horses.

Of course this interpretation is possible; but I do not think it correct. Elijah does not seem to have undergone

impossible, however. Even before this knotted, we find this excitable young man, open to suggestion, falling into the ecstatic state, Is. 10[11], yet assertively not with the effect he notes in Jer[27], a most note-worthy fact: he had not as yet found the stability and "book" of his life.

Of course, no one can be dogmatic on the basis of the few facts with the O. T. presents, and in view of the conditions under which they come down to us. Yet so far as one can judge by what seems to be clear phenomena, I am led to the conclusion that prophecy is to be thought of as an explanation of the peculiar psychological condition of Saul.

B. Milligan.

Was this prophet an ecstatic? I do not think so. Over against this conclusion stands the conclusion of O. T. scholarship,- viz., that Milligan engaged in ecstasy. Two texts are adduced as proof of that position.

The one is IX.18:da, " and the hand of Jehovah was on Ahijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." It is said, only a man who had the strength of a "ecstatic", could run so far before a team of horses.

Of course this interpretation is possible; but I do not think it correct. Milligan does not seem to have under one

that preparation beforehand in which the older ecstatics indulged,- he held intercourse with his servant. Through it all he seems to have had a clear cut purpose, and by an act of will follows it up. The distance would not be more than twelve miles, and that mostly mountainous. It is not inconceivable that a man perform such a feat. We find here the term "hand of Yahweh," יד־יהוה, applied to Elijah. Nowhere else is the expression used as to Elijah, though it is applied quite often to Elisha. V.46 concludes the record. It does not appear necessary, and the question is noteworthy. It is quite possible that the verse was added by some later redactor, who had read the Elisha records, and wished to see in Elisha something of the same quality. Be that as it may, I do not think that the verse can be interpreted as proof that Elijah was an ecstatic.

The other verse used in that way, by Volz in "Der Geist Gottes,"- is 2K. 2:16,

> "And they said unto him, Behold now, there are with thy servants fifty strong men; let them go, we pray, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley."

Volz interprets this verse as indicating that Elijah engaged in the ecstatic practices. That interpretation is not justified. We have in the verse, not a statement as to the practises of Elijah, but rather a revelation of the beliefs of the fifty "Sons of the prophets."

So it is that I conclude that we can not regard

Yeats's transposition performed in order that the older generation should read - he held intercourse with this servant. Through it all he seems to have had a clear end purpose, and by an act of will followed it up. The distance would not be more than twelve miles, and that mostly countryside. It is not inconceivable that a man perform such a feat. He that here the term "hand of Yeats," "ministry", applied to Hilda. Somewhere else is the expression used as to Hilda, though it is applied quite often to Hilda. I did consider the record. It does not appear necessary, and the "man" is noteworthy. It is quite possible that the verse was added by Rose later reminder, who had read the Hilda record, and wished to see in Hilda possession of the same quality. Be that as it may, I do not think that the verse can be interpreted as proof that Hilda was an ecstatic.

The other verse ties in that way, by this in "Her Saint Dorothy," - in [illegible].

> "And they said unto him, Behold now, there are with thee seventy fifty strong men; let them go, we pray, and seek thy master, lest the Spirit of Jehovah hath taken him up, and cast him upon some mountain, or into some valley."

Yeats interprets this verse as indicating that Hilda engaged in the ecstatic practices. That interpretation is not justified. We have in the verse, not a statement as to the practices of Hilda, but rather a revelation of the beliefs of the fifty "sons" of the prophets."

So it is that I conclude that we can not regard

Elijah as an ecstatic on the basis of the evidence of the text. In Elijah we see the first outcropping of the normal prophecy which characterizes the Great Literary Prophets.

C. Elisha.

But with Elisha we seem to find another type of Prophet, And yet, we find very little material relative to his activity which gives us any insight into his character, or the method of his prophetic work.

We may conclude from 1K.19:19ff that he was open to suggestion and imitation. Thus he came to follow Elisha as his servant and successor. From the same incident we find him excitable. We see likewise such a disposition in 2K.2:5, 12. He seems to have been irritable at times, 2K.9:1ff; 3,5. We find him instigating revolt in Israel, 2K.9:1ff. So we might conclude that he had brooded over conditions in Israel, and may have become somewhat melancholic because of them. On the basis of these data we may conclude that he had at least a "bent" toward hysteria.

But have we any data which would lead directly to that interpretation? Was he an ecstatic? It is true that the records of him are for the most part idealized legends? From 2K.6:1ff (etc.) we see him as leader of the "Sons of the Prophet." As such we would expect him to have been an ecstatic, even as they were, as we shall see. One feels the same impression as one reads the account relative to him. Still, we do not have any direct data relative to that fact.

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3. Elisha.

Not with Elijah we seem to find another type of prophet, but yet, we find very little material relative to his activity which gives us any insight into his character, or the nature of his prophetic work.

We may conclude from II.Ki.13:14f that he was open to suggestion and imitation. Thus he seems to follow Elijah as his servant and successor. From the same incident we find him excitable. He also likewise such a disposition in II.K.2:23, 24. He seems to have been irritable at times, II.K.3:11f; 5,8. We find him instigating revolt in Israel, II.K.9:1ff. So we might conclude that he was swayed over commotions in Israel, and that there seems to exist a possible causes of this. On the basis of these data we may conclude that he was at least a "weak" Literary Prophet.

Our here we may data which would lead directly to that interpretation. Was he an ecstatic? It is true that the records of him are for the most part idealized legends from II.K.2:1ff (etc.) We see him as leader of the "Sons of the Prophet." As such a would expect him to have been an ecstatic, even as they were, as we shall see. One feels the same impression as one reads the account relative to him. Still, we do not have any direct data relative to that fact.

Hence, one is not justified in saying that Elisha was subject to hysteria. If the picture of his disposition as I have painted it be true, then we may conclude that such a malady in some form may have been a part of his experience. But the data at hand do not justify such a conclusion as a definite, well-established fact.

D. The Prophetic Bands.

In this section I shall include both "Sons of the Prophets", and "Bands, or Schools of the Prophets." I shall give here merely a word of explanation relative to the data already quoted in the foregoing sections.

We find that these "Sons of the Prophets" lived together in bands, that they produced as a company the condition of ecstasy. This fact would suggest that they were men who were open to suggestion, excitable, and capable of imitation. So much may be said as to a "bent" toward hysteria. By music(1S. $10^{5, 10}$) and dance 1K.18^{26}, by loud cries and by cutting themselves with knives, 1K.18^{28} they would create an emotional state which may not have found adequate expression. This fact, if true, would make for hysteria. The nervous strain and exhaustion would tend toward the same effect. They raged as wild-men over the hills, 1S.19^{23}. Such a practise would also lead to exhaustion. We may think of them as suffering at times, as a result, from hysteric-paralysis, 1S.19^{24}. 24.2^{16}.

Hence, one is not justified in saying that Miria's was subject to hysteria. If the picture of this disposition as I have painted it be true, then we may conclude that such a malady in some form may have been a part of his experience. Yet the data at hand do not justify such a conclusion as a definite, well-established fact.

D. The Prophetic Zones.

In this section I shall include both "Zones of the Prophets", and "Bands, or Sections of the Prophets." I shall give here merely a word of explanation relative to the data already quoted in the foregoing sections.

We find that these "Zones of the Prophets" lived together in bands, that they produced as a company the condition of ecstasy. This fact would suggest that they were men who were open to suggestion, excitable, and capable of imitation. So much may be said as to a "band" toward hysteria. By music(18. 10, [illegible]) and dance 18.10[illegible], by loud cries and by putting themselves with violence, 18.10[illegible] they would create an emotional state which may not have found adequate expression. This fact, if true, would give for hysteria. The nervous strain and exhaustion would tend to ward the same effect. They fell as all men over the hills, 18.10[illegible]. Such a practice would also lead to exhaustion. We may think of them as suffering at times, as a result, from hysteria-paralysis, 18.10[illegible], 24.2[illegible].

This condition may have been accompanied by mutism. Their senses may have developed tremors, or even contractures, numbness of muscles, or of limbs. So much one may conclude.

Thus I believe that one finds data which lead him to assume that hysteria may be used as a means of explaining the psychic data which have to do with the Prophetic Bands. It is the same as saying that the condition known, as "ecstasy" may be at times explained as hysteria in some one of its forms, or several.

E. Samuel.

I have not considered Samuel before Saul, because he is, so far as the records are concerned, an idealized figure. From 1S.9:9, and 19:20 we may assume that he was an ecstatic, and as such, I would say, at least, subject to hysteria. Still we have no satisfactory data to warrent a conclusion.

We may conclude that the ecstatic experience of the older Uebhi'ismus is to be described as a form of hysteria. This conclusion seemed to be quite certain so far as Saul and the "Bands of the Prophets" were concerned. It appears to be an explanation for Elisha, and is possible

for Samuel, though the data here are scanty. Elijah can not be thought of as subject to hysteria.

The figures discussed, if hysterical, were found to be excitable, melancholic, suggestible and irritable in disposition. Fear may also be a fact in the case. Such a disposition has surely a "bent" to hysteria. But the only symptoms which seem to be a matter of evidence are those of paralysis with a possible mutism.

The three preceding paragraphs contain the statements which constitute the conclusions at which I have arrived relative to the question of Hysteria as an explanation of the abnormal experiences of the Pre-literary Prophets. But I have not mentioned those minor Pre-Literary Prophets known as Nathan, Gad, Ahijah, Shemaiah, Jehu, and Jonah. The data at hand relative to these men is primarily from the hand of Rd; and the data in the old sources forms an insufficient structure for an analysis and interpretation. The experiences of these men, if they were [illegible], can not be described or interpreted.

The older Nebi'ismus, then, in engaging in Ecstasy entered upon the pathway of the abnormal. We see that section of the movement as subject to the malady of hysteria. But, does this explanation apply to the Great Literary Prophets?

The first question which we must face here is, Were these figures of history ecstatic? Here, quite naturally, we find both a positive and a negative answer among O. T. scholars. Eusebius in his Church History denied ecstasy to the prophets, even as he denied that state to all true Prophets, as over against Montanism, and other sects of that day which were engaging in an ecstasy of the Nabi' type. The first great O. T. scholar of the more recent age to question ecstasy as a means of interpretation was Kuenen. We find in his "Einleitung" Vol.II, p.10,a statement in which he does not deny the possibility of ecstasy for the Greater Literary Prophets, but regards it as an exception. Baudissin would tend to go even further,- deny its possibility altogether.

There is however the other tendency,-viz., that which sees in the Prophetic Experience an ecstatic experience. The explanations given relative to that experience, however, make use of different explanations of abnormal psychology. Holscher would say that the facts of hallucination explain the ecstatic state. B. Duhm and Stade use at times the idea of "Bewusztseinsspaltung" in order to explain the experience. The facts connected with vision and audition are used by all. Or there may be a tendency to explain the experience of these prophetic figures on the basis of illusion, or of paralysis, or of epilepsy. And Jacobi advances hysteria as a means of explanation.

The first question which we must face here is, were these figures of history genuine? Here, quite naturally, we find both a positive and a negative answer among O. T. scholars. Besides in his Church History Gentile contrary to the Prophets, even so he decided that Moses is true Prophets, so over against Gunkelites, and other sects of that day which were crowding in as contrary of the Prophetic type. The first great O. T. scholar of the more recent age to question contrary as a source of interpretation was Kuenen. He find in his "Einleitung" Vol.II, p.10, a statement in which he does not deny the possibility of contrary of the greater literary Prophets, but regards it as an exception. Kuenen would tend to go even further,- deny its possibility altogether.

There is however the other tendency,-viz., that which goes in the Prophetic Experiences an ecstatic experience. The explanations given relative to that experience, however, are one of different explanations of abnormal psychology. Holscher would say that the facts of hallucination explain the ecstatic state. G. Ewald and others use at times the idea of "Seelenzustandsveränderung" in order to explain the experience. The facts connected with vision and audition are used by all. Or there may be a tendency to explain the experience of these prophetic figures on the basis of illusion, or of paralysis, or of epilepsy. And Jacobi advances hysteria as a source of explanation.

Is it possible, however, to regard these prophetic characters as ecstatic? So far as the records are concerned we do not find any evidence to lead to the conclusion that they engaged in those exercises which the older Nebi'-ismus practised, nor do we find proof that they experienced any such conditions as the Old Nebi'im fell heir to. The moral vigor of their religious loyalty and attitude excluded external practises of that nature.

But were they ecstatic in a finer sense, ecstatic because of conditions brought on through mental concentration, or an emotional tension? I do not know that one is justified in making even this conclusion. Lively gesticulations such as Eze. 6^{11} or 21^{19}, or violent speech, as Jer. 4^{19} 6^{11} 20^{8b}, or the expression of fear as seen in Isa. 21^{3} are not of necessity indications of such a condition. Nor can one use the Symbolic Acts of the Prophets as proof thereof, for they are certainly designated by the ear-marks of normalcy. The term "Hand of Yahweh" proves nothing as a study of Jer. 15^{17}, Isa. 8^{11}, Eze. 3^{14} 8^{1} 1^{3} 3^{22} 33^{22} 37^{1} 40^{1}. Jer. 20:7, Isa. 8^{11} will indicate. Nor does the fact that they were designated as מתרגמים prove that that word had for them its usual connotation. (1)

On the basis of the O. T. text I do not find any reason to see in these figures ecstatic characters. This statement does not preclude the possibility of a religious experience on the part of the prophets. It does say, however

Is it possible, however, to regard these prophetic utterances as mediatory? So far as the texts are concerned we do not find any evidence to lead to the conclusion that they emerged in those centuries which the older Israelites practised, nor do we find proof that they originated under conditions as the old Israelites knew to. Its moral value or their religious loyalty and attitude exhibited external practices of that nature.

But were they associate in a higher manner, certain features of conditions brought on through mental concentration, or of emotional tension? I do not know that criteria justified in making even this correlation. Lastly, revelations such as Ezr. 9^{11} or 21^{10} or violent speech as Jer. 4^{19} 5^{11} 20^{9}, or the [illegible] of Jeremiah in Jer. 31^{3} are not of necessarily indications of such a condition. Nor can one use the Ecstatic Data of the Prophets as proof thereof, for they are constantly characterized by the cor-merits of eternal. The term "Nabi" proves nothing even though of Jer. 12^{27}, Isa. 8^{11}, Hos. 9^{4} or 1^{2} 3^{4} 4^{12} 9^{7} 4^{5}. Jer. 9^{1}, Isa. 3^{11} will indicate. For cases the fact that they were destroyed not only prove that that word had for them the usual connotation.

On the basis of the O. T. text I do not find any reason to see in these figures ecstatic utterances. The statement does not preclude the possibility of a religious experience on the part of the Prophets. It does say, however

that that religious experience is not to be thought of as ecstatic, according to the common connotation of that term.

The foregoing conclusion, however, does not exclude hysteria as a possible explanation of certain aspects of the experience of these men. We shall need to go to the men themselves, and consider each one, separately, as a distinct individual with an experience of his own, in order to ascertain whether or not the data of his experience bear the earmarks of hysteria. For if these men were subject to hysteria, in any form, they were consequently, in all probability, ecstatic. 18.

A. Amos.

We know very little about Amos. He simply indicates his vocation, and declares that he had left it thru no choice of his own, but by Yahweh's command in order to prophesy to Israel. What we may conclude as to his character is dependent altogether upon his writings.

One does not feel that we are dealing here with a man who is particularly excitable. Nor does he seem to have been open to suggestion in any unusual degree. That is, he does not appear as a neurotic so far as suggestibility is concerned. Nor does he seem to have been altogether irritable, tho in Ch. 8:14f., the characteristic does seem to appear.

that what Faithful experience is not to be thought of as mystic, according to the common connotation of that term.

The foregoing conclusion, however, does not exclude Mysteria as a possible explanation of certain aspects of the experience of these men. We shall need to go to the men themselves, and consider each one, separately, as a distinct individual with an experience of his own, in order to ascertain whether or not the data of his experience bear the earmarks of Mysteria. For if these men were subject to Mysteria, in any form, they were consequently, in all probability, mystics. To

A. Amos.

We know very little about Amos. He simply indicates his vocation, and declares that he had left it then no choice of his own, but by Jehovah's command in order to prophesy to Israel. What we may conclude as to his character is dependent altogether upon his writings.

One does not feel that we are dealing here with a man who is particularly excitable. Nor does he seem to have been open to suggestion in any unusual degree. That is, he does not appear as a neurotic so far as suggestibility is concerned. Nor does he seem to have been hypercharitable, the in Ov. 8:1ff., the characteristic does seem to appear.

The content of Amos preceding seems to indicate that he was melancholic to a marked degree. The following references in the book of "Amos" support that conclusion. He seems to have begun his preaching in North Israel with a Lamentation over the corpse of the virgin, Israel, 5:2,3. He pointed out, emphasised, the coming of the judgment of Yahweh, not only for Israel, but for other nations likewise. The various judgments portrayed are not affairs of sunshine. The day of Yahweh will be darkness and not light, 5^{18}. There will be no escape from its destruction, 5^{19}. He points out the social evils in Israel; he sees them clearly; he dwells on them, 3:10-12; 4:1-3. He thinks of religious ceremonies, but he sees them as religion without righteousness, 4:4-5; 5:21-24. Captivity and national downfall can be the only result of these causes, 6:7ff. If Israel escape at all it will be "as rescueth the shepherd out of the mouth of the lion two legs, or a flap of an ear,"3^{12}. Yahweh has sent various warnings and punishments in the land, but the people heeded them not, 4:6-11. Therefore, days shall come when Yahweh will send another famine, not a famine of food, but a famine of hearing the words of Yahweh"8:11. In that day shall many faint and perish, 8^{13-14}. It may be that none will escape, 9:1-4. If any escape, however, it will be but to bury the dead, and to shudder at the very name of Yahweh,

The contrast to Elon probably works to indicate that he was unknowable to a marked degree. The following references on the book of Ezra" support this conclusion. It seems to have began his preaching in North Israel with a Jonah-like over the course of the virgin. Israel, Hos.5. The political cut, apparently the coming of the Jerusalem of Judah, not only the Israel, but for other nations likewise. The various indicate prophecy are not mirrors of morality. The day of Yahweh will be darkness and not light, 8-9. There will be no escape from its destruction, 9-10. He points out the social evils in Israel; he sees that clearly he dwells on them, 4:1-13; 5:1-3. He thinks of religious ceremonies, but he does then as religion without righteousness, 4:4-5; 5:21-24. Righteously and religious zeal can be the only result of these things, 5:7ff. If Israel escape at all it will be as a brand out of the mouth of the lion two legs, or a rip of an ear,"3:12. Yahweh has sent various warnings and punishments in the land, but the people hardly been not, 4:6-11. Therefore, here shall come unto Israel all and another Judah, not a Judge of God, but a lion of Yahweh the voice of Yahweh"3:11. In that day shall they fall upon, 5-13. In day to that time no I escape, 14-1. If any escape, however, it will be but to bury the dead, and to whisper it the very name of Yahweh.

6:9,10. This is a picture of a great portion, at least, of the preaching of Amos. Moral evil, unrighteousness, social evil, religious shallowness and immoral religiousness, national disaster, natural disasters, the coming of Yahweh's Day as a day of darkness and doom,- this is the picture which Amos dwells on. It is dark; it is foreboding. Its horizon is cloudy and threatening. It seems to have but little hope, but little light, if any.

If this picture truly represent the thoughts of Amos then I think that we are justified in regarding him as melancholic in disposition.

In fact, I think that we may regard him as suffering from melancholia. This malady, if so one may describe it, is defined as "mental states dominated by depression." There are various forms of melancholia. The form which seems best to fit the case of Amos is that one described as "Constitutional Depression." Such a person is one who has a pessimistic temperament, which is inclined to look upon everything only from the dark side, and is led by some slight provocation to gloominess and despondency. Such an attack is only temporary; it may be accompanied by feelings of anxiety.

If it be true that Amos suffered from melancholia,- and the foregoing facts would seem to indicate that his mental states were at times dominated by depression,- then we can regard his preaching as the expression which the feeling of anxiety would take. This same feeling, together with a

8:9,10. This is a picture of a great portion, at least, of the preaching of Amos. Moral evil, worldlemindedness, social evil, religious slackness and imperial religious-pride, national disaster, natural disasters, the coming of Yahweh's day on a day of darkness and gloom,- this is the picture which Amos dwells on. It is dark; it is foreboding. Its horizon is cloudy and threatening. It seems to have but little hope, but little light, if any.

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If it be true that Amos suffered from melancholia,- and the foregoing facts would seem to indicate that his mental state were at times dominated by depression,- then we can regard his preaching as the expression which the feeling of anxiety would take. This is some feeling, together with a

natural feeling of love for Israel, would likewise account for the aspects of Amos' preaching which had to do with repentance and hope for Israel, 4^{12}; 5:4-6; 5:14-15; 7:1-6; 9:8.

Melancholia may lead to Dementia, especially to Dementia Praecox. This type of dementia is described as "a primary tendency to decline into dementia, with marked apathy, automatisms, recurring short periods of depression amd excitement, but without the concomitant symptoms with which such traits are connected in mania, melancholia, or paranoia." Prof. Strickland suggested to me that Amos may have been suffering from Dementia Praecox. I have not been able to arrive at that conclusion. I do not feel that Amos' mental states are to be thought of as other than melancholia.

It would seem as if it were quite natural for certain types of the Oriental mind to have a tendency toward this form of experience and preaching. We find a very good illustration in the Arabic Poem, Mas c udi, Murug III, 381f. I quote from Hölscher, "Die Propheten" p. 96f. Zarifa, a prophetess, speaks thus to her husband, 'Amr ben 'Amir,-

"Beim Licht und bei der Finsternis,
Bei der Erde und beim Himmel!
Siehe, die Bäume vergehen
Und die Wasser werden wieder,
Wie sie waren in vergangener Zeit."

natural. Reality of love for Israel, would likewise account for the memoria of Anna's preaching which has to do with repentance and hope for Israel, [illegible]; 1:4-6; 6:14-17; 7:3-8; 8:9.

Melancholia may lead to Demetia, especially to Demetia Praecox. This type of demetia is described as "a primary tendency to destroy into dementia, with marked apathy, autoritism, requiring short periods of observation and excitement, but without the psychoneurotic symptoms with which such traits are associated in mania, melancholia, or paranoia." Prof. Strickland suggests to me that Anna may have been suffering from Demetia Praecox. I have not been able to arrive at that conclusion. I do not feel that Anna's mental states are to be thought of as other than melancholia.

It would seem as if it were quite natural for certain types of the Oriental mind to have a tendency towards this form of experience and prophecy. We find a very good illustration in the Annie Lee, Jesus Nut, Hymn 111, 331. I quote from Holander, "Die Propheten" P. 261. Zurich. a prophetess, speaks thus to her husband, "Wer bin ich?" -

"Rein Licht und Gut der Ewigkeit,
Ist der Herr und Vater Israel.
Siehe, wie Daine verwandt
Und die Sonner Herrlich wieder,
Die die Welten in Herzen Gott Heil."

Then she answers 'Amir' question as to the source of this knowledge,-

"Kunde gaben mir die Maulwurrfe
Von denen Vater u. Sohn getrenntwerden."

Amr asked what she meant by that statement. She replied,

"Ich spreche wie ein Reiniger: Wehe!
Ich sah eine Schildkrote,
Die unablässig die Erde wegschwemmte
Und weithin ihrin ausgosz;
Dann kam sie in den Garten hinein, und siehe, die Bäume wankten."

What does that mean? asked Amr. She replied,

"Es bedeutet eine schwere Not,
Ein ungeheures Ungluck
Unter graunenvollen Umstanden."

But what kind of misfortune? asked Amr. The answer,

"Ja gewisz, mir bringt es Wehe,
Und dir bringt's keinen Gewinn,
Sondern mir wie dir wird Wehe
Durch das, was die Flut bewirkt."

Amr, horrified, sprang from his couch, and asked What is that Zarifa?

"Es ist eine gewaltige Sache

Und langwahrende Trubsal,

Und Ersatz ist gering!

Doch auch das Geringe ist gut als Nachlasz."

She replied,-

"Eine Drohung kam hernieder von Gott,

Und Nichtiges wird zu nichte,

Und Strafe wird über uns verhängt!

Möchte doch einem andern als dir, o Amr, Kinderlosigkeit zu teil werden."

I have given this long list of quotations in order to indicate thereby this appearing melancholic strain in an Oriental mind. Such, once more, was the experience of Amos. He had brooded so long over the "signs of the times," had seen so clearly the sins of Israel, that he came to have a depressed mental state whenever he dwelt upon that subject.

But is this melancholia to be thought of as mild hysteria, or as the beginning of hysteria? It is true, I believe, that such a mental state has a tendency toward hysteria. It is likewise true that it could easily develop into hysteria. A melancholic disposition has a bent toward hysteria. But we have no reason, no data, to conclude that it was such in Amos' case. I see no reason to conclude from the facts at hand that any of the symptoms of hysteria were present in his experience. What is more, he faced his problem squarely; that would tend to give expression to the emotion involved, to do away with repression, and conse-

quently work against the tendency toward hysteria. What is more, he was dominated by a great religious conviction, and a religious experience which led him to judge circumstances, conditions, and the trend of events in the light of the moral law. This ideal and this loyalty led him, according to his nature, to point out the black, and to condemn it. Yet, at times he became depressed because of it, and his work shows forth this mental state.

However, Amos cannot be thought of as engaging in an abnormal experience, even if my conclusion be true that he suffered at times from melancholia. Once more, I do not think that his mental life can be that of, or described, by the data connected with hysteria. He was not an ecstatic.

B. Hosea.

Once again, we face great difficulty as we seek to analyze the experiences of this man. We have so few data concerning his life,- and what few we have is in a condition which makes controversy quite possible.

Did Hosea have a temperamental bent toward hysteria? One can not answer dogmatically either in the negative or the affirmative. He seems to have been somewhat emotional; he is in a certain sense the Prophet of the more tender emotions, 6[1ff]; 11:1ff, 11:8ff. Was he excitable? I do not know; it may, of course, indicate that he had the usual Semitic temperament which tends toward excitability. Was he open to suggestion, to a greater degree than any normal person?

obviously were against the tendency toward hysteria. What is more, he was dominated by a great religious conviction, and a religious experience which led him to judge circumstances, conditions, and the trend of events in the light of the moral law. This ideal and this loyalty led him, according to his nature, to point out the risk, and to condemn it. Yet, at times he became deprived reason of it, and his words alone form this mental state.

However, Aron cannot be thought of as suffering in pathological experience, even in my conclusion he true that he suffered at times from melancholia. Once more, I do not think that his mental life can be that, or described by the data concerned with hysteria. Perhaps neither conversion.

I. Hence.

Once again, we face great difficulty as we seek to analyze the experience of this man. We have no clear data concerning his life, - and what less we have it is a contradiction which makes controversy quite possible.

This leaves us in a tendencial but towards hysteria? One can not answer dogmatically either in the negative or the affirmative. He seems to have been somewhat emotional; he is in a certain sense the Prophet of the more tender emotions, pity, mercy, charity. Yet he excitable? I do not know; it may, of course, that he has the mental equilibrium temperament with their toward excitability. Has he been to suggestion, to a greater degree than any normal person?

I do not think that we have any data for a judgment here. Was he melancholic? Or depressed? We do find condemnation of certain evils, in Hosea; but these do not lead one to conclude that Hosea was melancholic. Only in Ch.2, in connection with his marital difficulties, do we have any data which might be so interpreted, though here, too, one is not under the necessity of coming to that conclusion. In other words, the text does not warrant an opinion relative to the character of Hosea. I mean, of course, the possibility of a disposition which tends toward hysteria. All we can say is that he seems to have been a kind of introvert-extrovert.

But there is one experience in Hosea's life which might be interpreted as resulting in hysteria in some form. I refer to the "marriage of Hosea" as found in Ch. 1-3.

There are various ways of construing this experience. All that I can do is give here a brief outline of the experience as I understand it. I shall not go into details, however.

The experience is to be thought of as an actual experience. Hosea marries a woman, Gomer by name, who bears three children, the last two of which are not the offspring of Hosea. Gomer runs away with her paramour. Hosea, for his part, seeks to put her out of his thought and affection; but his love for her will not cease. When

he hears that she, deserted by her lover, is to be sold into slavery, he buys her back in order that he may have her again for his wife, after she has undergone a certain period of purification.

What has this experience to do with hysteria as a method of explaining Hosea? One might use here the Freudian theory of hysteria. According to this theory one would examine carefully the life of Hosea, so far as we know it, in order to ascertain whether or not there may have come into his life any sex-impulses which needed to be repressed. He had seen the phallic worship of the land; he knew, and no doubt had observed, the system of sacred prostitution, 4^{13f}, ^{14}, ^{18}, 6^{10}. As a result his own passions, or sex impulse, had been aroused thereby. But he had at once repressed it by the moral ideal of Yahweh and of loyalty to a moral God. This repressed sex complex according to Freud, would have been the cause of hysteria, or could have found expression in that way.

Marriage with Gomer had only served to shove the repressed complex farther back into the sub-conscious. But the break with Gomer would have produced a melancholic and irritable mental state; it would have been a shock, which would have removed the inhibitions, which kept back the repressed complex. The result would be that that complex would have an opportunity to convert its affect into physical actions. The resulting symptoms would be those

of hysteria.

This explanation is, after all, only pure fiction. We have no indication of any such symptoms in the experience of Hosea. Nor do we know whether there existed for him a repressed sex-complex. We need to remember that he was a man of deep feeling; he loved deeply. But he was also a man with a loyalty to a Yahweh, who demanded moral conduct, and moral worship. His own experience only served to show him more clearly how far from the character of Yahweh the common worship of the day was. His life and work, though stormy, seem to have been quite normal.

One other reference remains, Hos.9:7. His verse is often interpreted as applying to Hosea himself. That is, the verse is a judgment which the contemporaries of Hosea passed upon him. Knudson advances this interpretation; it is, of course, possible. I feel, however, that a somewhat different interpretation is better. Hos.9:7 is not a description of Hosea's own experience. The verse is Hosea's rational judgment as to Israel's political situation, and her religious leaders. V.7 is to be connected with V.6 and V.8. In v.6 we have an indefinite picture of the future absorption of Israel into Egypt. Then comes V.7.

"The days of visitation will come, the days of requiting will come; Israel will know a fool, the נָבִיא, frenzied the man in respect to the rûaḥ, because of the magnitude ofthine iniquity and (because) great (is) thy sin." (Literally.)

The Perfect נָבָא is to be translated as future;

שָׂנֵא is casual; and with Ruben הַמְשֻׁגָּעַת is to read for מְשֻׁגָּעַת.

Hosea in V.7a repeats the thought of V.6. Israel shall be punished for her iniquity.

When Israel is in the midst of that requiting, then she will know that her נְבִיאִים have misled her with their declarations of future

prosperity. The נביא is mad. He thinks that he has the spirit of Yahweh, As a matter of fact he, too, in his wild exercises and frenzied utterances, patriotic though they may be, is under the influence of the culture of canaan. He and Israel are alike: though they think themselves loyal to Yahweh, they are really followers of the ba'alim. It is their common sin. V.8 carries out this same thought.

V.7 is, therefore, not a description of Hosea's own experience, but a condemnation of the message and practises of the contemporary נביא.

We may conclude, therefore, with a certain degree of fairness, that there are no data which warrent the conclusion that Hosea suffered at times, or at any time, from the malady of hysteria. Nor can we say that we find in his book data which would paint his disposition as having a decided slant toward hysteria. His experience appears quite normal; he was not ecstatic.

C. Isaiah.

Was Isaiah at any time sick with hysteria?

What kind of man was Isaiah? He seems to have been imaginative, active, for some forty years a part of the national affairs, but withal, stern and somewhat cold. He

appears to have been an extrovert whose temperament was colored only slightly by emotions of the finer type. Is a cold, somewhat unemotional, fearless, active person inclined to hysteria? I think not.

Does Isaiah seem to have had a disposition-bent toward hysteria? In other words, how does he measure up to the four characteristics as we have used them relative to the other prophetic figures studied? Was he excitable? It would seem that he was capable of a normal excitement, 7^{13}. But he was certainly not a victim of an abnormal excitability. Was he irritable? We do not have any data which would permit such a conclusion. Was he open to suggestion? In a usual degree, so it would seem. Was he melancholic? It is hard to answer this question. It is true that he senses the sins of Israel, paints them, and condemns them with stern doom. He points out the judgment, the danger which is about to befall Judah. He pronounces "Woes" over her corrupt leaders, 14-5, 5^{1ff}, 7^{18f}, 9^{18f}, 10^{5f}, 28^{1ff}, 30^{1ff}, 31^{1ff}. But these facts do not lead one to infer that Isaiah was suffering from melancholia. He was too busy, working for the welfare of his people, and training a "Remnant." His "Doom Preaching" is the result of his moral convictions, and religious loyalty. He does not seem at any time to have been depressed. He even sees a possible, brighter future. He is the Prophet of faith, which relation to Yahweh would have much to say

appears to have been an outcast whose temperament was sphered only slightly by emotions of the finer type. He is a cold, somewhat unemotional, fearless, active person inclined to "practical" I think not.

Does Isaiah seem to have had a disposition-bent toward hysteria? In other words, how does his response to the four characterizations as we have used them relative to the other prophetic figures stand? Was he excitable? It would seem that he was capable of a normal excitement, yes. But he was decidedly not a victim of an abnormal emotionality. Was he irritable? We do not have any data which would permit such a conclusion. Was he open to suggestion? In a usual manner, so it would seem. Was he melancholic? It is hard to answer this question. It is true that he pulses the sins of Israel, points them, and concerns them with stern doom. He points out the judgment, the danger which is about to befall Judah. He pronounces "Woes" over her current leaders, 1:5, 3:11, 9:18, 9:18f, 10:1, 24:16, 29:15, 30:1, 31:1. But these facts do not lead one to infer that Isaiah was suffering from melancholia. He was too busy, working for the welfare of his people, and training a "Remnant." His "Doom Preaching" is the result of his moral convictions, and religious loyalty. He does not seem at any time to have been depressed. He even uses a formula, brightener mixture. He is the Prophet of Faith, which relation to Yahweh would have much to say

against a melancholic disposition.

If what I have just now written be correct, then we may conclude that Isaiah was not a man with a tendency toward hysteria.

Are there any data contained in those pages, which we attribute to him, which might be interpreted as an indication of a condition of hysteria? It might be that Isa. 6:1-8 could be so interpreted. It would be carried out according to Freud's theory of the cause of hysteria. The שרף of verse 6, and the confession of v.5, may be thought of as an indication of the presence of the sex impulse. (So Povah) Hence we might see in this incident a repressed sex-complex seeking expression. The expression may have come about in a kind of hallucination which would have accompanied the hysteric condition. Such an explanation seems to me, however, to be somewhat thin. It is based upon an assumption. What is more, we do not have anything here which we can not account for by the psychological facts involved in normal worship.

What about 28:10? In that verse, and in 28:13 we find the words, צו לצו צו לצו קו לקו קו לקו׃ What do these seemingly meaningless words signify? Is one justified in regarding them as a hysteria-symptom, viz., a hysterical disorder of speech such as stammering? Or the incapability for the time being of a complete pronunciat-

against a polygamous disposition.

If what I have just now written be correct, then we may conclude that Isaiah was not a man with a temporary toward hysteria.

Are there any data contained in these papers, which we attribute to him, which might be interpreted as an indication of a condition of hysteria? It might be that Isa. 6:1-4 could be interpreted. It would be carried out something to Freud's theory of the cause of hysteria. The 5th of verse 4, and the conclusion of v. 4 might be an indication of the presence of the sex impulse. (So Frey.) Hence we might see in this incident a repressed sex-impulse causing hysteria. The expression may be done about in a kind of hallucination which would have accompanied the hysteric condition. Such an explanation seems to me, however, to be somewhat thin. It is based upon an assumption. What is more, we do not have anything more which we can not account for by the psychological facts involved in normal morality.

What about 20:1ff? In that verse, and in 20:2b we read the words, :1ff ff 1ff 1f 1ff 1s 1ff 1s

that on these occasions Isaiah walked naked and barefoot. In one instance in Moorish Spain there was a hysteria-epidemic, viz., hysterical disorder of upward and downward vision and strabismus, inability for the time being to walk or stand to stand-

ion of words? The text makes such an explanation impossible; i.e., it does not fit in with the data. However one may explain this verse, it is quite evident that it is hurled by a perfectly normal moral preacher, who, with full control of himself, used the same words, but with a new context in answer to the mockery of his drunken, calloused hearers.

One other verse needs to be considered. It is a verse which Jacobi uses. It is 21:3. But Ch.21 is not from the pen of Isaiah, I shall consider it, therefore, only briefly. The writer writes, "Therefore are filled my loins in respect to anguish, pains have seized me, as the pains of a woman in child-birth. I am bent from hearing. I am dismayed from seeing." (1) It may be that we have here symptoms of hysteria: paralysis accompanied with pains of certain muscles or members; disorders of hearing; disorders of seeing. But we have to do with a Prophet who is not the same as Isaiah.

So far, then, as Isaiah is concerned, we do not find any data which lead to the conclusion that Isaiah had at any time hysteria in any of its forms or symptoms. Though a preacher of doom, he is also a preacher of faith. He does not even seem to have suffered from melancholia. He was not an ecstatic.

D. Jeremiah.

In this figure we find one of the most interesting

(1) "So that I cannot hear...so that I cannot see."

lon at Amarna? The text makes use of an explanation impossible; i.e., it does not fit in with the data. However one may explain this verse, it is quite evident that it is marked by a perfectly normal moral preacher, who, with full control of himself, uses the same words, but with a new content in answer to the country or his country, Hellenized Judaism.

One other verse needs to be considered. It is a very well known verse. It is Zech. 9:1 of its out from the pen of Isaiah. I shall consider it, therefore, only briefly. The writer writes, "Therefore are filled my loins in regard to Moab, pains have gripped me, as the pains of a woman in child-birth. I am bent down from hearing. I am dismayed from seeing." (1) It may be that we have here symptoms of hysteria: paralysis accompanied with pains of certain muscles or members; disorders of vision; disorders of hearing. But we have to do with a Prophet who is not the same as the Isaiah.

So far, then, as Isaiah is concerned, we do not find any data which lead to the conclusion that Isaiah had at any time hysteria in any of its forms or symptoms. Unless a reader of doom, he is also a preacher of faith. He does not even seem to have suffered from melancholia. He was not an ecstatic.

E. Jeremiah.

In this picture we find one of the most interesting

(1) "So that I cannot hear...so that I cannot see."

of the prophetic figures. Jeremiah has given us a more detailed and penetrating account of his mental and emotional states than any other prophet. Do these states indicate an experience of hysteria?

I do not think that a means of approach to this problem can be found in the question, was Jeremiah an ecstatic? So far as I can see we have no data which would lead to that conclusion. Holscher "Die Propheten," p.294, describes him as such. But Jeremiah's criticism of the popular prophetic Movement in Ch.26 alone discourages this position. Jeremiah's mental life is to be studied on an altogether different basis.

What type of person was Jeremiah? We might describe him as an Introvert-Extrovert. He brooded deeply, and at times seems to have lived within himself. And yet, he maintained contacts with the problems of life outside himself. He was a man of deep feeling. Ch. 4:19-22 alone would lead one to that conclusion. Yet, he does not seem to have been excitable above the average,

if one can judge by the way in which he met the vicissitudes of his later life. In the temple when accused by his enemies, Ch. 7 and 26, his conduct under stress of impending national disaster (21:1-10, 38:2, 18, 37:3-10), show him as a man who could be cool and calculating under trying circumstances. Yet, he was a man of deep feeling, a man who is given over to reflection at times. The result is well described by P. Klinert, "Die Propheten Israels," p. 91f.,

> "Die ungemeine Fähigkeit des Empfindens nicht blosz für die erhabenen Harmonien der Gotteswelt, sondern auch fur die quälenden Miszklange der Menschenwelt hat ihm frühzeitig den Stempel schwermutiger Vereinsamung aufgedrückt."

Ch. 11:18-12:4; 16:1-8ff. 15:17.

Jeremiah was a person who was open to suggestion (Cf. ch.1), and yet, not in any neurotic sense. He was emotional, but not excitable. He does not seem to have been irritable, though we do find him in despair at times (cf.15:18). So far we may say that he was no more prone to hysteria than any other normal person.

But what about the question, Was he melancholic? Let us examine his work, his thoughts with this question in mind. He is a preacher of doom. He sees desolation and chaos approaching, 4:23-26. The disaster he describes with masterful poetic expression as a pestilence, 9:21f, or as the death-shadow of an approaching storm 13:16. His reasons for belief in the coming of national disaster are

the same as those found in the other prophets. They are to be found in the social evils of the time, the evils connected with the public worship; but the chief emphasis of Jeremiah is to be found in the fact that he paints the evil as that of personal wickedness, 16:11ff; 17:1; 5:1ff; 9:2ff. The people dwell under an assumed piety, (ch.28), but their religious life is evil 7^{31}, 13^{27}.

This constitutes a sketch of the message of Jeremiah in some of its aspects. It is dark and foreboding. It concentrates on the darker side of affairs, both present and future.

This very fact could very well mean that Jeremiah at times became depressed because of this dark picture. It is quite natural to assume that a man who sees and dwells on so much evil may have been, at times, somewhat melancholic.

We have, however, testimony from Jeremiah himself that he suffered intensely because of the situation which he had studied, because of the evil which he saw, and the doom which he saw approaching. 4:19ff, "My bowels, my bowels! I am pained at my very heart; My heart is tumultuous within me, not can I keep quiet; Because my soul hath heard the sound of the trumpet, The alarm of war." He sorrowed deeply over the condition and approaching fate of his people,- 8:18, "Oh that I could comfort myself against sorrow! my heart is sick upon me."
9:1 "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

the same as those found in the other prophets. They are to be found in the moral evils of the time, the evils connected with the public worship; but the chief emphasis of Jeremiah is to be found in the fact that he points the evil as that of personal wickedness, 16:11f; 17:1; 9:12; 4:22. The people shall under an assumed piety, (cf. 4:22), but their relations life is evil [9:1, 12].

This constitutes a sketch of the message of Jeremiah in some of its aspects. It is dark and foreboding. It contrasts on the darker side of affairs, both present and future.

This very fact could very well mean that Jeremiah at times became depressed because of this dark picture. It is quite natural to assume that a man who sees and dwells on so much evil may have been, at times, somewhat pessimistic.

We have, however, testimony from Jeremiah himself that he suffered increasingly because of the situation which he had studied, because of the evil which he saw, and the good which he saw approaching. 4:19f, "My bowels, my bowels! I am pained at my very heart; my heart is tumultuous within me, not can I keep quiet; because my soul hath heard the sound of the trumpet, the alarm of war." He sorrowed deeply over the condition and approaching fate of his people.- 8:18, "Oh that I could comfort myself against sorrow! my heart is sick upon me."

9:1 "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

But Jeremiah faced other "Specters of the mind." He brooded over the problem, Why do the wicked prosper? 12:1-4. He faced the situation of isolation and ostracization, of hate and a desire for his life, on the part of his fellow-countrymen, whom he really loved and for whom he interceded. He was a lone figure, 15^{17}, "Not did I sit in the assembly of them that make merry, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with anger." In 18:18f, 20^{10}, 15^{15} we find the accounts that men even sought his life. He was a mockery and a derision among his own people, 20:7f. He consequently writes, 20:14ff; "Wherefore from the womb came I forth to see labor and sorrow, that my days should be completed with shame?" Such a cry would indicate deep suffering and sorrow.

How are we to interpret these data which Jeremiah gives us relative to his own mental life? We face these facts: A man who is of the feeling-type, and yet somewhat given to meditation, yet a man who loves social intercourse, sees clearly the evil of his nation and feels the horror of its coming destruction. Upon this dark picture he centers seemingly his attention. He likewise finds himself isolated, mocked, despised, hated,- he, a deeply sensitive man. Over this circumstance of his life he broods and laments.

This is the description of his experience which Jeremiah gives us. It is, I think, a case which is quite

Sir Lorenzo Ravo either "spectors or the wind."

He brooded over the problem. Why do the wicked prosper? 18:3-4. He faced the attitude of isolation and separation, of hate and a desire for his life, on the part of his fellow-countrymen, who he really loved and for whom he interceded. He was a lone figure, 18:17. "Not did I sit in the assembly of those that make merry, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with anger." In 18:18f, 20[10], 18[16] we find the anguish that men even sought his life. He was a mercury and a detriation among his own people, 20:17. In consequently he-tree, 20:18f; "Wherefore from the womb came I forth to see labor and sorrow, that my days should be consumed with shame?" Such a cry as it indicates deep suffering and sorrow.

How are we to interpret these data which determine given he relative to his own loaded life? We face three facts: A man who is of the realistic-type, and yet assumed given to meditation, yet a man who loves social independence, even identify the evil of his nation and realize the horror of its coming destruction. Upon this dark picture he centers sombrely his attention. The likewise finds himself isolated, lonely, depressed, hated - he, a deeply sensitive man. Over this circumstance of his life he broods and laments.

This is the description of his experience which he takes given us. It is, I think, a case which is quite

clearly accounted for by the facts involved in "Melancholia." In this mental state the mind is dominated by depression. Gloominess and despondency accompany the feeling of depression. If continued, or uninterrupted by other interests, ideas, or purposes, it may develop into hysteria.

Was such the case for Jeremiah? I do not think that we are justified in arriving at a positive answer. The reason which I find may be given as follows:
The emotional stress which Jeremiah must have experienced found an adequate expression in two ways. First, in the Prayer-Life of Jeremiah. Whenever we read his confessions we find there a very real prayer activity. Jeremiah not only assumes an attitude to God, but comes to feel at such times there has been for him a real response.(1) This conviction, and this mental state, would tend to dispel for the time at least the depression of Jeremiah's mental state, and lead to a feeling of assurance. It would give an opportunity for that expression of the emotion so that there would result a normal psychic condition rather than repression. Secondly: In the work of Jeremiah, one must ever bear in mind that Jeremiah lived among men,(2), had to do with them, struggled with the practical problems which faced them as a nation, held intercourse with them, even if it was at times received with enmity, or not at all. This would mean an opportunity for those motor responses

(1) 12:1-6
(2) 20:9

which would tend to lessen the tension under which he may have lived, at times. It would likewise tend to dispel any melancholic condition, or state of mind. So it is that on the basis of these two reasons I do not think that we can say that the melancholia from which Jeremiah, at times, seems to have suffered developed into hysteria. We find rather a normal, fair facing of the facts of life, and a deep prayer-life, which would lead to a natural removal of the melancholic state.

But are there any data in those sections of "Jeremiah" which we attribute to that prophet, or to Baruch, which might be thought of as revealing a condition of hysteria?

Five passages come up for consideration. These I shall discuss briefly.

16:1-4

> "Then came the word of Yahweh, Unto me, saying, not shalt thou take to thee a wife, neither shalt thou have sons or daughters in this place ....."

The reason given is that destruction approaches the sons and daughters of the land.

The background of this section may be thought of as follows: Jeremiah had arrived at that age when it was customary for a Hebrew to marry. It may be that his relatives had urged him to take unto himself some girl. He, on his part, had considered the problem carefully. He had come to the conclusion that he would not, could not, enter upon that relationship because of the fact that the

which would lead us larger the temptation under which he may have lived, at times. It would likewise tend to dispel any melancholic condition, or state of mind. So it is that on the basis of these two reasons I do not think that we can say that the melancholia from which Jeremiah, at times, seems to have suffered developed into hysteria. He also rather a normal, but factor of the facts of life, and a deep prayer-life, which would lead to a natural removal of the melancholic state.

Yet are there may data in those sections of "Jeremiah" which we attribute to what prophet, or to Jeremiah, which might be thought of as revealing a condition of hysteria? Five passages come up for consideration. These I shall discuss briefly.

16:5-4

"Then said the Lord unto me, Pray not, nor shalt thou take to thee a wife, neither shalt thou have sons or daughters in this place ....."

The reason given is that destruction approaches the sons and daughters of the land.

The background of this section may be thought of as follows: Jeremiah had arrived at that age when it was customary for a Hebrew to marry. It may be that his relatives had urged him to take unto himself some wife. He, on his part, had considered the problem carefully. He had come to the conclusion that he would not, enter upon that relationship because of the fact that the

nation faced disaster, and he would not aggravate it.

The Freudian type of analysis and explanation might be able to surmise here a situation which would be favorable to the repression of a sex-complex. If this were true then it would be one of the possible causes of hysteria. But, I think we do not have here even the basis for such an assumption. Jeremiah faced squarely this situation and seemingly solved it, so that no repression at all would have been involved.

4:19,-

"My bowels! my bowels! I am pained at my very heart; my heart is tumultuous within me;"

This verse might be thought of as indicating a situation in which there is an emotional upheavel accompanied by hysteric-pains. Such an explanation seems to me, however, to be somewhat fantastic. We have in the verse not a description of a neurotic state, but a poetic expression of deep feeling. Farther than that I do not think anyone is justified in going in his explanation.

15:18,-

"Why is my sorrow perpetual, and my wound incurable, which refuseth to be healed;"

Do we have here hysterical pains? Not at all! The context indicates that Jeremiah meditates over the problem Why does Yahweh allow me to be persecuted by those who hate me? Can I really trust Yahweh?We have once more an emotional, poetic expression of Jeremiah relative to those queries

nation lead disaster, and he would not aggravate it.

The Freudian type of analysis and explanation might be able to surmise here's situation which could be favorable to the repression of a sex-complex. If this were true then it would be one of the possible causes of hysteria. But, I think we do not have here even the basis for such an assumption. Tennyson lacked apparently this situation and accordingly solved it, so that no repression at all would have been involved.

14:19.-

"My bonnie! my bonnie! I am pained at my very heart;
my heart is troubled with in me:"

This verse might be thought of as indicating a situation in which there is an emotional upheaval accompanied by hysteria-making. Such an explanation seems to me, however, to be somewhat fantastic. We have in the verse not a description of a neurotic state, but a poetic expression of deep feeling. Rather than that I do not think anyone is justified in going in his explanation.

15:1.-

"Why is my sorrow perpetual, and my wound incurable,
which refuseth to be healed;"

Do we have here hysterical pathos? Not at all! The context indicates that Jeremiah meditates over the problem why does Yahweh allow us to be persecuted by those who hate me? Can I really trust Yahweh here on one more occasion? Psalm 44 contains a lamentation of Israel relative to those queries

which trouble Jeremiah at that period of his life.

23:9

"Concerning the prophets, my heart within me is broken, all my bones tremble; I am like an intoxicated man, and like a man restrained in respect to wine from before Yahweh, from before his Holy words."

Jacobi regards this text as one of the proofs that hysteria may be used as an explanation of the prophetic consciousness of Jeremiah. He would see in it the indication that Jeremiah underwent such symptoms of hysteria as the jerks, or perhaps, hysteric "Tics," accompanied to a certain degree perhaps by contracture of certain muscles. Now it may be that such an explanation is true; best fits the case. However, it is not a matter of fact. We have to do in verse with a common method of expression which Jeremiah employed, It is not to be taken too literally.

So it is that I come to this conclusion: Jeremiah seems to have been at times melancholic. But there are no data to offer as proof that he suffered at times from hysteria. His experience was normal from the standpoint of mental health.

E. Ezekiel.

Once more I shall begin with the usual question, What type of character do we find in Ezekiel? If one is to judge by the details of a description such as that found in Ch. 1-3, or by the system contained in Ch. 40-48, one would conclude that we have here a man who is a thinker,

which trouble Jeremiah at that period of his life.

23:9

"Concerning the prophets, my heart within me is broken, all my bones tremble; I am like a drunkard, and like a man overcome by wine from before Yahweh, from before his holy words."

Though reading this text as one of the proofs that hysteria may be used as an explanation of the prophetic consciousness of Jeremiah, he would see in it the indication that Jeremiah underwent such symptoms of hysteria as the tremor, or perhaps, hysteria "tics," accompanied to a certain degree perhaps by contractures of certain muscles. Now it anyone that such an explanation is true, best fits the case, however, it is not a matter of fact. We have to do in a rare with a common method of expression which Jeremiah employed. It is not to be taken too literally.

So it is that I come to this conclusion:

Jeremiah seems to have been at times neither sane. But there are no data to enter as proof that he suffered at times from hysteria. His experience was normal from the standpoint of mental health.

R. Ezekiel.

Once more I shall begin with the moral question, that type of character do we find in Ezekiel? It can be judged by the details of a description such as that found in Ch. 1-3, or by the vision contained in Ch. 40-43, one would conclude that we have here a man who is a visionary

somewhat cool and calculating, and yet one with a certain degree of imagination.

Hermann (1) describes Ezekiel as follows:

> "Ein Mensch von ungewöhnlicher Lebhaftigkeit, ja Gewaltsamkeit des Temperamentes, dessen Auszerungen bis zum Groteskengehen, und von der gluhenden Leidenschaftlichkeit des Profeten, den seine Offenbarungen und Gesichte überwaltigen, und dann wieder der Mann der theologischen Reflexion, ja auch der priesterlich-gesetzlichen Kasuistik; ein Begeisteter, der die kühnsten Fluge der eschatologischen Hoffnung wagt, die nicht mehr nach Wirklichem und Möglichem zu fragen scheint, und dann wieder von einen nüchternen Realismus."

I do not find Ezekiel to be an emotional type. He writes in prose, though with a beauty of style, and a power of imaginative expression. He dwells on the cult-sins of Israel. He seeks to set up a kind of dialectic of history. He seeks to give facts and to arraingе his nation before them. He is given over to cognition, to rationalization. He does not appear as irritable or melancholic. Nor do I find him more suggestible than the ordinary person. In other words, the temperament of Ezekiel does not seem to have been "bent" toward hysteria. Nor does there seem to have been those elements of fear and anxiety in his life which would give an emotional tone to his person, which are likewise affective bents toward at least mild hysteria.

Jacobi, however, finds in Ezekiel the most fruitful ground among the Literary Prophets for the establish-

(1) "Eze." p. 23.

ing of his theory. He interprets Eze. 3^{26} 24^{27} 33^{22} 4^{8} 3^{15} 3^{25f} as indicating that Ezekiel suffered from the malady of hysteria. He likewise considers the symbolic acts of Ezekiel as further proof of that theory. I shall consider these references in detail in order to learn just what they have to say.

3:26; 24:27; 33:22,-

These three references belong in a group, for all three refer to a particular "dumbness" on the part of Ezekiel. I shall take each separately into consideration.

3:26,

"And thy tongue I will make stick to thy palate that thou shalt be dumb."

Thus is the Spirit represented as saying to Ezekiel. It would seem that a dumbness, a kind of Aphasia, or one may say, that symptom of hysteria which we describe as "Disorders of Speech," either mutism, or aphonia, seems to be referred to here. The hysteric paralysis of the tongue seems to be the cause. But in order to understand this verse we need to note that in verses 25 and 26 the reference is to some kind of relationship which Ezekiel is to assume with his fellow-countrymen. They are pictured as being "a rebellious house," and Ezekiel is told that he shall not"be to them a reprover." It has been suggested that we have here a metaphorical expression which would paint an actual condition which existed. Ezekiel's fellow-

ing of his theory. The interpreter has g_{26} g_{27} g_{28} g_{29} g_{30} g_{31} g_{32} as indicating that Ezekiel suffered from the malady of hysteria. The interpreter considers the symbolic acts of Ezekiel as further proof of that theory. I shall consider these references in detail in order to learn just what they have to say.

SIGNS THAT DIE.-

These three references belong in a group, for all three refer to a particular "abomination" on the part of Israel. I will take each separately into consideration.

I:26.

"And the lords, I will make sick in my palate
that thou shalt not live."

Thus is the Spirit type-cast as saying to Ezekiel. It would seem that a sickness, a kind of Aphasia, or one may say, that symptom of hysteria which is described as "Disorders of speech," either nostalgic, or by which, means is to be referred to them. The hysteric paralysis of the tongue seems to be the cause. But in order to understand this verse we need to note that in verses 25 and 26 the reference is to some kind of relationship which Ezekiel is to have with his fellow-countrymen. They are pictured as being "a rebellion house," and Ezekiel is told that he shall not "be to them reprover." It has been suggested that we have here a psychological expression which would point an actual condition which existed. Ezekiel's fellow-

countrymen received his public pronouncements in such a way that he decided in the future to be "dumb" to them, i. e., cease for the time being to speak with them in public, but to hold council only with those who came to him privately. Such an explanation is advanced by Hölscher, "Ezekiel Studien," p. 5F,

> "Was das Verstümmnis Hesekiels bedeuten soll, wird durch die Hinzufügung ganz klar, er soll seiner Umgebung kein אישׁ מוכיח d.h., kein Mahnredner, Buszprediger werden."

To this point of view the objection is sometimes advanced that if we can not take this passage,- and others,- literally, then we have no basis for an approximately certain explanation. That does not of necessity follow. The interpretation must never be severed from the context of the passage.

24:27
is a kindred passage.

> "In that day shalt thy mouth be opened to the one escaped, and thou shalt speak, and not shalt thou be dumb longer; so shalt thou be a sign unto them; and they shall know that I (am) Yahweh."

If Ezekiel began his ministry about 592 B.C., then his "dumbness" was to continue until the arrival in Babylonia of one of those who had escaped. That is, until about 586 B. C.

Now such a period can not be conceived of as too long a time for hysterical paralysis of speech to endure or continue. A reference to the various cases described in the history of the malady in I Kl is quite satisfactory proof of that fact, However,

we do not have any data which lead to that conclusion. We need to note that the entire event is to occur so that Ezechiel shall "be a sign unto them; and they shall know that I am Yahweh." The news of the Downfall of Jerusalem shall be to Ezekiel a sign to recontinue his public ministry. He may have felt the attitude of the people which would be the reaction before such a catastrophe. In such an hour the people would need "not a famine of hearing the word of Yahweh," but a brave, clear, insistent declaration of the meaning of Yahweh for his people.

33:21,22.

> "And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one escaped out of Jerusalem came unto me, saying, The city is smitten.
> "Now the hand of Yahweh had been upon me in the evening, before came the one escaped; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb."

Here we find the prophet's period of "dumbness" broken. But the passage does not agree in details with 24:27. That does not make any difference. Ezekiel assumes once again his public ministry.

Of course, one can make out a fairly plausible case for hysteria. He could point out that Ezekiel would have been very anxious over the fate of Jerusalem. He would likewise have worried much over the condition of his fellow-countrymen. The fact that they refused to listen to him would have been a severe shock. This incident could

have brought on the hysterical response or vocation, which could have lasted for some years.

All this is probable. I lean, however, to the interpretation which I have given, for it seems to me to take better consideration of the facts. My interpretation likewise gives more consideration to Ezekiel's literary style, especially his method of description. For he was a Hebrew; he was ingenious, imaginative. To such a one a figurative expression would best portray a fact of experience such as the refusal of the crowd to listen.

The next series of texts which some students think indicate hysteria in Ezekiel's life are 3:15, and 4:4-8.

3:15.

"Then I came to them of the captivity at Tel-a-bib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed seven days in the midst of them."

4:4-8.

"But thou, lie upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt be upon it, shalt thou bear their iniquity. For I have given the years of their iniquity to be unto thee a number of days, even (one) hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. When thou hast fulfilled these, then thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah; forty days, each day for a year, have I given it unto thee. And toward the siege of Jerusalem shalt thou set thy face and thine arm uncovered; and thou shalt prophesy against it. And, behold, I give upon thee

bands, and thou shalt not turn thee from one side to the other, till thy fulfilling the days of thy siege."

The interpretation placed by Jacobi, e.g., upon this matter would be that we have here a case of hysteric-paralysis. It would be perhaps paralysis involving one or more limbs as a whole, the result of emotional disturbance. It could have been accompanied by mutism or aphonia. It could be regarded as the symptoms described as contracture. The cause of the condition would be the serious difficulty which Ezekhiel faced in preaching to his people together with their actual condition. The resultant anxiety and perhaps fear of the prophet would throw him into an emotional state conducive to hysteria.

On the surface it seems that the structural analysis demands just this interpretation. If one had only the two passages to deal with, one would no doubt arrive at such a conclusion.

But one wonders why it is that the prophet's numbers are so stereotyped, so rigidly determined. It would seem that we have here the use of numbers as symbolic indications of a certain length of time. It is a literary device, and therefore casts suspicion as to the literal interpretation of the whole section. There is, too, a seeming element of impossibility connected with 4:4-8, though it is possible. Still I find a certain amount of value in Hölscher's remark, "Hesechiel Studien," p.63.

> heads, and they might not turn them from one side to the other, still they fulfilling the days of their stage.[7]

The interpretation given by Zanoni, e.g., upon this matter would be that we have here a case of hysteria-paralysis. It would be perhaps paralysis involving one or more limbs as a whole, the result of emotional disturbance. It could more been accompanied by aphasia or afonia. It could be regarded as the symptom described as contracture. The mode of the condition would be the serious difficulty which Zanoni faced in persuading the people together with their actual condition. The resultant anxiety and perhaps fear of the prophet would throw his into an emotional state conducive to hysteria.

On the surface it seems that the structural analysis demands just this interpretation. If one had only the two variables to deal with, one would do exactly what such a combination.

But one wonders why it is that the prophet's numbers are so stereotyped, so rigidly determined. It would seem that we have here the use of numbers as symbolic indications of a certain length of time. It is a literary device, and therefore needs suggestion as to the literal interpretation of the whole section. There is, too, a mystic element of hopefulness connected with 4:4-6, though it is possible. Still I find a certain amount of value in Mr. Charles's remark, "Hexaemeral Studies," p. 4.

"Wie soll man es sich denken, dasz jemand gefesselt 190 Tage auf der einen und 40 Tage auf der andern Seite liegt! Hier hilft auch kein Psychister und keine autohypnose. Es ist eine höchst kunstlicher Erfindung."

The fact that the whole transaction is connected with a particular meaning which is to be symbolized thereby, discredits the validity of the passage as an actual experience. One can easily believe that Ezekiel was for a time bewildered and perplexed by the turn of events. But we are dealing here with a man who portrays in great detail the creations of his imagination, giving to them all the while a spiritual, or ethical meaning.

In addition to these passages which Jacobi makes use of, certain others may be given.

They constitute, for the most part, the symbolical acts of Ezekiel.

4:9-17.

Here we find the reference to the eating of barley cakes mixed with "the dung of a cow." Gunkel writes, RGG, IV-1870,

"Das unheimliche Verlangen nach gräszlicker Nahrung ist eine bei Geistes oder Nerven Kranken häufig beobachtete Erscheinung."

It might be thought of as a symptom of hysteria. One of the cases of hysteria (I.) referred to a woman who had no appetite for certain kinds of food. The Disorder of Taste in a hysteric condition may result in the exast opposite. However, in the India of to-day it is a common thing for people to eat cakes made out of cow dung. It may not have been

(I.) B.Hart,"The Psychology of Insanity". Page 106f.

an extraordinary procedure in Ezekiel's social system. We find in the description a rational process, or evaluation going on: Ezekiel revolts against the "dung of a man," It is likewise a matter of doubt as to whether Ezekiel could have lived on such a diet for three months, not to mention the fact that 20 shekels is a small amount of food for a day, since a shekel is only 3/5 of an ounce. Still, one might say,- These various circumstances led Ezekiel into his pathological condition. The trouble is, however, that one can engage in too much speculation. We can do little better than to conclude that we have here a literary form, which has back of it, however, a certain type of religious experience. This conclusion 12:8f confirms.

In 6[11] we read,

> "Thus saith the Lord Yahweh, smite with thy hand, and stamp with thy foot,-"

One might interpret this passage as meaning that Ezekiel had suffered from a particular type of "Tics," or of muscular movement. The explanation seems to me to be impossible, however. We have here an ordinary metaphorical, literary type, even as we find in the writing of a man, "I raise my voice against it," though the man never did aught but write against the object in his life.

What about 24:15,-

> "Sigh, but not aloud, Make no mourning for the dead; bind thy turban upon thee, and thy shoes put upon thy feet, and shalt thou cover upon thy lips, and the bread of men not shalt thou eat."

an extra-sensory perception in Emerson's social system. We find in the description a rational process, or evaluation rather than. Emerson revolts against the "dung of a cow," it is likewise a matter of doubt as to whether Emerson could have lived on such a diet for three months, not to mention the fact that 10 ounces has still a point of food for a day, since a pound is only 3/5 of an ounce. Still, one might say, - These writings corroborated his belief into his pathological condition. The trouble is, however, that one can express in the most exaggeration. We can do little better than to conclude that we have here a literary form, which has been of it. However, a certain type of religious experience. This description is of consciousness.

In [illegible] we read,

"This said the Lord Jehovah, smite with thy hand, and stamp with thy foot,-"

One might interpret this expression as meaning that Emerson was suffered from a particular type of "fits," or of "unusual movement." The explanation seems to me to be impossible, however. We have here an ordinary meta-physical, literary type, even as we find in the writing of a man, "I raise my voice against it," thus, the speaker did not write against the content in his life.

Yet again he:it,-

"Stay, not yet stand, give no counsel for the dead; stand thy station upon this, and say a word unto thy feet, and shall it be spoken upon the lord of all and shall show war."

It is true that hysteria often has as symptoms a peculiar sighing, or noise in the throat, and is accompanied by a nausea for food. Do we have such an example here? Ezekiel has lost his wife. Her death seems to have been sudden and unexpected. It was no doubt a serious shock for Ezekiel. He would quite naturally be deeply saddened by the event. But he does not assume the rites of mourning of the day. He is too numbed, so to speak, over the event. His mind almost ceases to function for the time. But when his countrymen call his attention to the fact that he has failed to put on the clothes of mourning, etc., he sees the fact as the leading of Yahweh. Such an experience is a common occurence. But one does not need the facts of hysteria in any of its forms to explain it.

In 4:1ff we find Ezekiel building a miniature Jerusalem. In 5:1ff he cuts off his hair, and dispenses with the locks in three stipulated ways. In 12:1ff we find him engaged in moving out of his home. These acts may be thought of as actually entered upon, but for a didactic purpose. They are to set forth, symbolically, a particular thought which the Prophet has in mind at the time. Throughout their presentation one can discern traces of rational evoluation and purpose on the part of the Prophet. I see no basis for regarding them as indications that Ezekiel was in a state of hysteria at the time. Odd they are; but certainly not pathological; nor ecstatic. 19.

Of all the Greater Literary Figures Ezekiel is the hardest to analyze and to interpret. It is because of the peculiarity of his diction. I do not, however, come to the conclusion that he suffered from hysteria, though I can understand the way in which Jacobi, for example, finds it possible and necessary.

This concludes my special study of ecstasy,- especially as explained by the symptoms of hysteria. The conclusion of my study is that the Greater Literary Prophets were not ecstatic, in either form. Their religious experience is to be interpreted as normal. There are no data which are sufficient to lead one to suspect their mental health. They did not engage in practises which would tend to induce a neurotic state.

Thus we find in the Great Literary prophet a new religious phenomenon in the prophetic movement of Israel. He is not a wild ecstatic. His religious experience is real, spiritual, but not abnormal. Though he roots in the past, he is a N E W appearance in the evolution of Hebrew Prophecy.

The Great Literary prophet is not an isolated fact of history. He is the expression of sentiments, ideas, ideals which dwelt in an unexpressed, unorganized form in certain individuals and groups in Israel, which constituted a "Back-to-Yahweh" party. But he surpassed his background. He, a leader, not only represented a phase

Of all the Greater Literary Prophets Ezekiel is the hardest to analyze and to interpret. It is because of the peculiarity of his division. I do not, of course, come to the conclusion that he suffered from hysteria, from I can understand the way in which Jacobi, for example, finds it possible and necessary.

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Thus we find in the Great Literary Prophet a new religious phenomenon in the prophetic movement of Israel. He is not a wild mystic. His religious experience is real, spiritual, but not abnormal. Though he roots in the past, he is a N E W appearance in the evolution of Hebrew Prophecy.

The Great Literary Prophet is not an isolated fact of history. He is the expression of sentiments, ideas, ideals which dwelt in an unexpressed, unorganized form in certain individuals and groups in Israel, which constituted a "Back-to-Yahweh" party. But he expressed his conviction. He, a leader, not only represented a place

of thought of his day; he brought something new with him. He was in a sense a creator in the religious realm. Individuals contribute to religious tendencies, as well as receive from them.

Back of this new prophetic figure is the prophetic movement. But the highest, richest, most spiritual expression in Hebrew prophetism, is the Great Literary Prophet. Not by ecstatic practises, not merely in response to the political threat, not in forgetfulness of the moral law, but under the pull of the ideal of absolute loyalty to Yahweh, he sought to lead his people back to Yahweh in answer to the political and moral threat of the day. His life and work are expression of a moral religious experience which distinguished him from the Professional Prophets, and made him preeminently a man of the Spirit.

2. The Study of Vision, Audition, and Dreams relative to the Great Literary Prophet.

The conclusion of the foregoing section is that the Great Literary prophet's religious experience was normal. But a perusal of the records reveals references in the prophetic writings to visions, auditions and dreams. How are these phenomena to be understood? Especially the first two! If they were actual experiences do they not refute the foregoing conclusion? And, if those prophetic characters had visions and auditions, would that fact not justify the conclusion that they were, at times, ecstatic, even if in the "mild" form? In answer to these questions we shall engage in special studies in respect to these three phenomena of experience.

(1) A Study of "Vision" relative to the Great Literary Prophet.

What is a vision?

How shall we describe a vision? What are the phenomena at hand relative to this type of psychic experience?

The fact of vision as an experience is not to be denied; and indeed, as an abnormal experience. The point of view which seems to be traditional has been to the effect that visionary experience is an abnormal experience. It is to this view that we turn first of all.

2. The Study of Vision, Audition, and Dreams relative to the Great Literary Prophet.

The conclusion of the foregoing section is that the Great Literary Prophet's religious experiences were normal. But a perusal of the records reveals references in the prophetic writings to visions, auditions and dreams. Now are these phenomena to be understood? Especially the first two. If they were actual experiences do they not refute the foregoing conclusion? And, if these prophetic characters had visions and auditions, would that fact not justify the conclusion that they were, at times, ecstatic, even if in the "mild" form? In answer to these questions we shall engage in special studies in respect to these three phenomena of experience.

(1) A Study of "Vision" relative to the Great Literary Prophet.

What is a vision?

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The fact of vision as an experience is not to be questioned and indeed, has an abnormal experience. The point of view which seems to be traditional is even to the effect that visionary experience is an abnormal experience. It is to this view that we turn first of all.

For there is a tendency today to consider visions extraordinary and pathological. They are the results of nervous disease, or they are hallucinations, or pseudo-hallucinations, for the most part. If the latter, then the subject is aware during the experience that it constitutes, or is, only a vision. The vision may be a kind of dream which is dreamed in an abnormal manner: the subject is half awake and in a hypnoidal state, to quote Sidis. The vision is sometimes "hypnagogic hallucination." The vision may be the result of auto-suggestion. It may be thought of sometimes as "psychosensorial hallucination." At times a visionary experience is an expression of automatism in a person of unstable nervous organization, accompanied by illness and exhaustion. Some visions may be symptoms of insanity.

This type of explanation is based upon facts. The Christian mystics of the ages have seen in visions, Christ, the Virgin, and various saints. Such an experience has been accompanied at times by a brilliant light. St. Theresa wrote (1) that she at one time saw the Savior in a brilliant light which "surpasse infiniment celle d'ici-bas, et aupris de ses rayons qui inondent l'oeil ravi de l' ame, ceux du soleil pendent tellement leur lustre, qu'on ne voudrait seulement pas ouvrir les yeux les regarder . . . Cette lumiere est un jour sans nuit, toujour eclatant,

(1) Quoted from Pratt p. 402f " The Rel. Consc."

For there is a tendency today to consider visions neurasthenic and pathological. They are the results of nervous disease, or they are hallucinations, or pseudo-hallucinations, for the most part. If the latter, then the subject is aware during the experience that it constitutes, or is, only a vision. The vision may be a kind of dream which is dreamed in a unusual manner: the subject is half awake and in a "pathological state, to quote Janet. The vision is sometimes "psychogenic hallucination." The vision may be the result of auto-suggestion. It may be thought of sometimes as "psychosexual sublimation." At times a visionary experience is an expression of auto-cation by a person of unusual nervous temperament or accompanied by illness and exhaustion. Some visions may be symptoms of insanity.

This type of stigmatization is based upon facts. The curiosity spirits of the epoch have seen in visions, Christ, the Virgin, and various saints. Such an experience has been accompanied at times by a brilliant light. St. Theresa wrote that (1) at one time she saw the Saviour in a brilliant light which "surpasses infinitely all light-ing, it enters on the soul that moment I feel not de - it was, but the soul feels itself bathed in light, which the mind feels, making the soul tremble for joy. Contrary sensations

(1) Quoted from Frazer p. 1027 " Gol. Bough."

toujours lumineux, sous que rien soit capable de l'obscurcir. Enfin elle est telle que l'esprit le plus pecretrant ne pourrait, en toute sa vie, s'en former une idee. Dieu la montre si soudainment que, s'il etait besoin pour l'apercevoir d'auvrir seulement les yeux, on n'en aurait pas le loisir, mais il n'importe qu'ils soient ouverts ou fermes."

But there is found a hallucination of other senses, such as the seeming experience of strange sweet perfumes and tastes, physical sensations of touch, and inward fires.

Not often this abnormal type of vision comes as a result of an ecstatic state. This fact is very important, and must be held in mind, for again and again an abnormal vision can be traced to this preparatory cause. For example(1) "The Sadhu" at the age of twenty three sought to fast forty days in imitation of Jesus' temptation experience. A summary of the facts is as follows:

"During the early stages of the fast there was a feeling of intense burning in his stomach on account of lack of food but this soon passed away. In the course of the fast he saw Christ; not, he says, as at his conversion, with his physical eyes, because they were now dim and could not see anything, but in a spiritual vision, with pierced hands, bleeding feet and radiant face. Throughout the whole period he felt in himself a remarkable enrichment of that sense of peace and happiness which has been his in a measure ever since he became a Christian. Indeed so great

(1) Quoted from Thouless "Int. to Psy. of Rel." P.77

toujours lumineux, sans que rien soit matériel de l'e. instrument.
Enfin elle est telle que l'esprit le plus spectentant ne
pourrait, en toutes vie, s'en tourner assez loin. Dieu la
montre si scrupuleusement que, s'il était besoin pour l'esprit, s'il
quitte soulement les yeux, on n'en aurait pas le loisir,
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meals, with his physical appetite, because they were few and
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(1) Quoted from Thouless "Int. to Psy. of Rel." p. 77

was this sense that he had no temptation whatever to give up the fast. As his physical powers became enfeebled he saw, or thought he saw, a lion or other wild animal and heard it growl; the growl appeared to come from a distance, while the animal itself appeared to be near." These various facts of experience one may understand as the accompaniment of an ecstatic condition.

Just one last fact relative to this point. Most students of visions summarize them into three groups. One finds this classification in Pratt, in Thouless, in Underhill, for example. They are as follows:

(1) Exterior. In this type, the object seen or heard appears to the experiencing one as if it belonged to the outside world, indeed as belonging to the outside world.

(2) Imaginal; "The percipient has a clear image of what he sees or hears, but does not suppose it to belong to the outside world;"

(3) Intellectual; "The object is stated to be neither seen nor heard, but there is an inner feeling of a presence or a communion."

The first two classes refer to the abnormal type of vision which I have just described. The last belongs to that tendency of explanation to which we are now to come.

There is a second modern tendency of explanation relative to visions. It does not deny the facts which have been stated in the foregoing paragraphs. It does not deny that there are visions which are abnormal, visions which

was this sense that he had no temptation whatever to give up the fact. As his physical powers engage a fabulous be saw, or thought he saw, a lion or other wild animal and [illegible] it real; his mental powers to come from a distance, within the animal itself supposed to be near." These various facts of experience one may understand as the accompaniment of an ecstatic condition.

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(1) Exterior. In this type, the object seen or heard appears to the experiencing one as if it belongs to the outside world, indeed as belonging to the outside world.

(2) Interior: "The percipient has a clear image of what he sees or hears, but does not suppose it to belong to the outside world;"

(3) Intellectual: "The object is stated to be neither seen nor heard, but there is an inner feeling of a presence or a conversion."

The first two classes refer to the sensorial type of vision which I have just described. The last belongs to that theory of explanation to which we are now in hand.

There is a second modern theory of explanation relative to visions. It does not deny the facts which have been stated in the foregoing paragraphs. It does not deny that there are visions which are abnormal, visions which

are to be explained in the various ways suggested. But it would point out that there are experiences which are characterized as visions which cannot be explained as abnormal,- as the concomitants of an ecstatic state, as hallucination or hysteria, or any of the other explanations from the standpoint of abnormality. Pratt leans in this direction in his "The Religious Consciousness." There he declares that sometimes visions are merely normal dreams. Or again, sometimes they are no more than vivid memories of former experiences. Evelyn Underhill recognizes this same possibility of explanation when she declares that visions may be sometimes the creative results of (a) Thought (b) Intuition (c) Direct perception.

Long before I had realized that there existed today such a tendency of explanation I had come to the conclusion that there is what one might describe as a "Normal Vision."

Before I seek to state a definition of what I mean by this type of vision I wish to state several examples of such an experience. From them, on the basis of the facts therein contained, we shall seek to garner together a definition of a "Normal Vision."

A Example.

A young man sat in his study one evening. He was engaged at the task of preparing a sermon for the coming Sunday morning, Easter Sunday. He had done some reading on the subject previous to that moment, i. e., in the

course of the week. He had sought also to prepare himself in the matter of religious attitude by a period of prayer. And thus he took up his pen to begin, though hardly knowing what to say first. As he sat there, pen in hand, in a moment of meditation, a thought came to him suddenly. At once he began to write. The words seemed to flow, and as he wrote a state of feeling also entered into his mental state. This is what he wrote:

> "Last week, one evening in the depth of night, I had a vision. I was walking in a desert land. No sign of life was in sight, no one was at hand, I, only I, was there with the burning sand. And after I had walked a long time, night and the setting of the sun drew near. I looked toward the western sky, and was surprised to see a white lily painted on the colored heaven. Above the flower were these words,"Why seek ye the living among the dead? He is not here but is risen." Then it was that I saw an angel, ahead of me, who was pointing with his hand. I looked in the direction in which he pointed, and saw in the distance a river. Surprised though I was to find a river there, I walked on until I came to it. At its bank was a boat in seeming readiness to sail. I stepped upon it, and of itself it moved upstream, until we came to another and somewhat different land, a land green and fair. And as I looked upon it, I saw that it was in the shape of the Cross. Above it on the sky I read the words, "The Easter Message." It was then that I understood the meaning of the Eastertide."

Without discussion I wish to pass on to the other example which I have at hand.

One other example

B Example:

A young man had been converted recently. His was

course of his work. He had sought grace to prepare himself in the matter of multitude ministry by a period of prayer. And then he took up his own to begin, though hardly knowing what to say first. As he sat there, pen in hand, in a moment of meditation, a thought came to his mind. At once he began to write. The words seemed to flow, and he wrote a story of leaving also entered into his mental state. This is what he wrote:

"Last year, one evening in the depth of night, I had a vision. I was walking in a desert land. A mist of like was in sight, no one was around. I only I. was there with the crunching sand. And after I had walked a long time, night and day seeking of the sun, drew near. I looked toward the western sky, and was surprised to see a white fully painted on the closed heaven. Above the flower were these words, "Why look ye the living among the dead. He is not here but is risen." Then, it was that I saw an angel, whose of sa, who was pointing with his hand. I looked in the direction in which he pointed, and saw in the distance a river. Surprised though I was to find a river there, I walked on until I came to it. At its bank was a boat in awaiting readiness to sail. I stepped upon it, and of itself it moved upstream, until we came to another and somewhat different land, a land green and fair. And as I looked upon it, I saw that it was in the shape of the cross. Above it on the sky I read the words, "The Master Passeth." It was then that I understood the meaning of the Heavenlies."

Without discussion I wish to pass on to the other examples which I have at hand.

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A young man had been converted recently. He was

not the crisal type of conversion; his was the public confession of beliefs and convictions which he had developed gradually through training from childhood up. But in the service the emphasis had been on the forgiveness of sins. He centered his attention upon God relative to His willingness to forgive sins, and prayed for forgiveness. As this young man knealt at the Altar he received the impression that all was well, that he had been in contact with the unseen Power. He likewise came to a definite conclusion that the Christian ministry was to be his life-task.

Each Sunday morning during several months previous to this occasion he had been in the morning church service. Almost every morning as he would listen to the sermon the thought would come to him, "You ought to be there too."

When this young man later referred to these experiences, he said,

> "It was as if I saw a hand that pointed to the pulpit, and heard a voice that said at the same time,'You ought to be there too.'"

As a matter of fact, it was not even as if, it was <u>not</u> even as if there <u>seemed to be</u> a hand before him.

Now let us consider these two examples somewhat briefly. Certain objections might be raised to A. To Example A a critic might advance these points,- The whole affair is but the product of the imagination, or the creation of the intellect as the result of a certain mental state. Moreover, it does not have the, "I saw

not the actual type of conversion; this was the public confession of beliefs and convictions which he had developed gradually through training from childhood up. But in the service the conflict had been on the temperamental plane. He centered his attention upon God relative to His willingness to forgive sins, and proved for forgiveness. As this young man thought of the Alterite received the impression that all was well. Christ had been in contact with the unseen Power. The likewise came to a realizing conviction that the Christian ministry was to be his life-work.

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Now let us consider these two examples concerning reality. Certain objections might be raised to A. To Example A a critic might advance these points.- The whole effort is but the product of the imagination, or the creation of the intellect as the result of a certain mental state. Moreover, it does not have the, "I am

Yahweh high and lifted up," and the "Thus saith the Lord" phenomena. To the first I would partly agree, except that I should like to say that it does not recognize all the factors involved. To the second objection I would point out that all "visions" need not have the two characteristics there named. Another form may be possible.

These examples are not to lead to the conclusion that is oft given, A vision is but a literary product. This view may have some truth in it; but it fails to recognize certain factors which are involved.

These two examples illustrate what I describe as a "normal vision." In each case the percipient was in what we may describe as a normal state of mind. He had not created by any means an ecstatic condition in his, at that time, present experience. He was in use of his normal power of thought, ability to feel, and to direct himself in certain ways.

But each record is the description of a religious experience. The percipient had centered his attention on God according to the fluctuations of attention, or indirectly; he had sought help from a God, whom he believed cared, and had felt a response.

A "Normal Vision,"[1] then, is a religious experience,- and I emphasize that fact,- <u>a religious exper-</u>

(1) Quotation marks are mine.

Yahweh high and lifted up," and the "Thus saith the Lord" phenomena. To the first I would partly agree, except that I should like to say that it does not reconcile all the factors involved. To the second objection I would point out that all "visions" need not have the two characteristics there named. Another form may be possible.

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These two examples illustrate what I describe as a "normal vision." In each case the participant was in what we may describe as a normal state of mind. He had not created by any means an ecstatic condition in him, at that time, present experience. He was in use of his normal power of thought, ability to feel, and to direct himself in certain ways.

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A "Normal Vision,"(1) then, is a religious experience,- and I emphasize that fact,- a religious exper-

(1) Quotation marks are mine.

ience in which the sense of the Divine Response produces a mental state with an intellect-aspect, or a feeling-aspect, or both, or acts upon a mental state created by circumstances, in which an attitude to the Divine is taken, which produce, or produces, a content which is conducive to a particular literary description. This literary style may be the result of the accompanying external circumstances. But in either case we have a normal religious experience, an experience in which the Divine Response acts through the normal mental-states of the person, but to the end that the mental content resulting is described by an, "I saw," The other senses may also come into play at this point.

Take once more the examples quoted. In each case we have a normal condition on the part of the subject, throughout the experience. In each example the subject had his attention upon God, and upon the problem at hand,- i.e., a fluctuation between the two. He sought Divine assistance. He received the inner sense of response which instigated intellectual activity on his part in the mental state of the moment, or produced a feeling of awe, reverence, gratitude together with the impulse to mental activity. Later, as the subject, on the basis of as fair an introspection as he could employ, sought to describe the experience, the content of the experience led him to the literary type, "Last night I had a vision." "I saw"," "I saw

<u>Image</u> in which the sense of the Divine Response produces a mental state with an intellect-aspect, or a feeling-aspect, or both, or else upon a mental state created by circumstances, in which an attitude to the Divine is shown, which produce, or produces, a content which is conducive to a particular literary description. This literary style may be the result of the accompanying external circumstances. But in either case we have a normal religious experience, or experience in which the Divine Response acts through the normal mental-states of the person, but it is and that the mental content resulting is described by Mr. "I saw." The other senses may also come into play at this point.

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a vision of the Christ," and "I heard;" "It was as if I saw." But back of the style is the fact of the religious experience wherein the Divine Response caused the normal functions of the mind to produce a mental content which could be described in no other way.

This is what I mean by a "Normal Vision," which I think the data allow one to conclude is a fact of experience.

In the light of the foregoing discussion let us examine briefly the O. T. Visions as a whole. It will be impossible, of course, to go into any great detail. Just a brief examination is to be made in order to ascertain whether or not the hypothesis of a "Normal Vision" can be used as a means of explanation. The study is to be limited to the Greater Literary Prophets; it cannot include an outline of those earlier manifestations of prophecy which differ altogether from those of the Greater Literary Prophets. 20.

The material on which we are to base the study is as follows: 21.

Amos 7:1-3
7:4-6
7:7-9
8:1-3
9:1-4

In Hosea I do not find a "visionary account," though some O.T. scholars maintain that there are traces of such experiences in this book.

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But back of the style is the fact of the religious experience behind the Divine Response caused the normal functions of the mind to produce a mental content which could be described in no other way.

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7:4-8
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8:1-4

In Moses I do not find a "visionary account," though some O.T. scholars maintain that there are traces of such experiences in this book.

Isa: 6:1-8 is the only vision which I find recorded in Isaiah. The records 3:13ff, 10:28, 14[31], 30[27]ff, can not be regarded as accounts of visions.

Jeremiah has three such records: 22.

1:11-12
1:13-15
24:1-10

Ezekiel is the "Great Uncertainty" relative to this problem, because of the peculiar literary style of the book. One may conclude that the following accounts are in visionary form:

1:4ff
8:1ff
10:1ff
37:1ff
Ch40-48

10:8-17, 20-22 are a redaction of Ezekiel's call in Ch.1 It may be that 23:1ff should be added to the list.

How are we to interpret these accounts? It may be well as a historical background to state various ways in which O. T. scholars have sought to explain these experiences.

First, They have been regarded as abnormal experiences. There are various ways of approach which are available at this point. One may describe the experiences as hallucination or hysteria.[23] Other ways of explanation may be guessed at from the foregoing discussion. Three of the ways used are as follows:

König's[(1)] literalism leads him to think of an

(1) See, Theol. des A.T. p.74

"objective" vision as a means of explanation. Gunkel would lean to the "Imaginal Vision" as a means of explanation. But he would add (1) "Wie ein solches Gesicht in einzelnen gestaltet ist, das ist natürlich abhängig von dem Glauben der Zeit"-. Duhm[2] would seem at times to make use of the phenomena of multiple personality as a method of explanation, according to sections of his book, "Das Buch Jesaja." Or, one may make use of the concept of the subconscious in order to explain these records. Skinner writes,[3]

> "The prophetic vision is undoubtedly a creation of the sub-conscious mind, working uncontrolled by voluntary reflexion, and producing subjective images which have something of the vividness and reality of actual sense perception."

One need not, of course, disregard the subconscious mind altogether in the explanation which I shall offer later. Sellin would tend toward the "Imaginal Vision" as a means of interpretation. He writes relative to Amos' visions,[4]

> "Es sind reale innere Erlebnisse, die sich aus seiner bis aufs äuszerste gesteigerten religiösen Erregung erklären."

Giesebrech advances the thought,[5]

> "in der Verzüchung explodierte gewiszermaszen die ungeheuere Spannung seiner Seele, die erregte, hoch gesteigerte Nerventätigkeit projizierte das Visionsbild vor sein Auge."

(1) RGG IV 1868
(2) Also Stade "Bib.Theol des A.T." 1:1905 p.124
(3) "Pro. and Rel." P.10
(4) "Die Zwölf Prophetem" p. 205
(5) "Die Beruf. der alt.P." p. 38.

These various explanations which make use more or less of the abnormal phenomena of psychic life do not meet the facts involved, nor are they necessary. These assertions I shall hope to substantiate later on.

Secondly, They have been regarded as only literary forms. A.Knobel is his "Der Prophetismus der Hebräer," 183f, was the first to advance this theory:

(1)

> "Mag es sich mit den meisten symbolischen Visionen verhalten; sie sind rein poetische Darstellungen. Zum Theil muss diese Bemerkung auch von dem Schauen übersinnlichen Gegenstände gelten."

In 1838, Koster wrote (2)

> "Nous croyons meme qu'il n'es pas trop difficile de se convaincre que nous n'avons la que des formes symboliques de la pensie, ~~et par consequent de la pensie~~, et par consequent de simples combinaisons litteraires, des ressources de la rhetorique, des ornements du style, ~~et ornments du style~~, et rien de plus."

De Wette follows this same method of interpretation, as does Baudissin, and others.(3)

We do find here a particular type of literary form. But this fact alone can not account for all the factors involved.

Thirdly, Johannes Hänel in his "Das Erkennen Gottes bei den Schriftpropheten," 1923, has advanced a theory which stands by itself. He would regard the visions as a kind of <u>inner seeing</u> which is yet real. It would be a kind of phantasy. Hanel does not mean to make use of the "Imaginal Vision" as an explanation; he would seem to feel

(1). P. 171 (2) See Hänel P. 90.
(3). Cf.Joyce,"Insp.& Pro." p.91 (4) See P.84f 88-89;97;100;92

that he has set forth an original explanation. The fact remains, however, that his theory amounts to about that. What is more he does not seem to be in the clear as to just what he means. At times he is not clear; at times he appears confused; at times he contradicts himself. The one thing which he would clearly say is that a vision is not a sense perception.

Fourthly, In this brief survey we have seen that the tendency has been to regard the O. T. visions in the usual way,-either as abnormal experiences, or as a literary type. If the scholar could not accept the abnormal as a satisfying explanation then he would incline to the opposite extreme.

Now abnormal visions are a fact of experience. But there are also normal visions. Do the visions of the Great Literary Prophets come under this second type? The exact, and more detailed examination of Jer.1:10-15 will be reserved until Chapter IV. Nor can each section be examined on paper in detail, for want of space.

I have come to the conclusion from a study of the

Old Testament visions that the following principles must be used in an attempt to interpret them.

1st. Each account must be considered in and by itself alone. Each record is the text of a particular experience of an individual. For that reason it is a unit in itself. This does not mean that it will not have any connection with the Prophet's past experience and background. It does mean that a stock explanation can not be advanced as a valid interpretation of all the accounts.

2nd. The Greater, Literary Prophets were men of affairs.

They were married men, except Jeremiah, and married men are not the type which usually have abnormal psychic experiences. They were men who walked where cross the thorough-fares of life. They were men who faced the practical problems and issues of their day and nation. Their preaching bears directly upon these problems. This fact is of great importance when we think of the Greater Literary Prophets and the possibility of an abnormal visionary experience.

3rd. The Hebrew mind must be thoroughly understood. It was a mind of imaginative literalism. That is, it was a mind that scintillated with poetic power, ingenuity, phantasy, and creative imagination. It was a mind which had a deeper feeling-aspect than thought-aspect. It was a mind which thought in concrete pictures, and not in theabstract. This is a fact which the Occidental often forgets because of his background of Greek thought, Scholasticism, and Hegelianism. Yet it is a most important

old Testament thinkers that the following principles must be used in an attempt to interpret them.

1st. Each account must be considered in and by itself alone. Each record is the text of a particular experience of an individual. For that reason it is a unit in itself. This does not mean that it will not have any connection with the Prophet's past experience and background. It does mean that a stock explanation can not be advanced as a valid interpretation of all the accounts.

2nd. The greater Literary Prophets were men of affairs.

They were married men, and except Hosiah married men are not the type which usually have external psychic experiences. They were men who walked where the thoroughfares of life. They were men who faced the practical problems of their day and nation. Their preaching bears evidently upon these problems. This fact is of great importance when we think of the greater Literary Prophets and the possibility of a mental discovery experience.

3rd. The further rules must be thoroughly understood. It was a kind of i-dentative literature. That is, it was a kind that sublimated with poetic power, inspiration, phantasy, and creative imagination. It was a kind which had a greater feeling-content than thought-content. It was a kind which thought in concrete pictures, and not in abstract. This is a fact which the continental mind forgets because of his background of Greek thought, Scholasticism, and rationalism. Yet it is a most important

fact. We see this mind in the exactness with which the Hebrew wrote. For example, he would say "in the before "במרם (Jer.1:5), and not just מרם "before." Other examples could be given. The Hebrew words are very largely picture words "To dwell" ישב was "to sit." In Amos חג (5^{21}) means "dance" but is usually translated "festival." It is really a description of the festivity. When a kettle "boils", for the Hebrew it "breathes," נפח Jer. 1^{13}. The word כנעני is a designation for the merchant, Hos. 12^{8}, Zeph.1^{11}, Isa. 23^{8}. Many, many more illustrations could be given. The longer thoughts of the Hebrew were presented in definite picture-form, for he thought in pictures. One outstanding example is that description of a man in a nightmare, which is found in Psalms of Solomon, 6:4-6. I shall quote it without comment,-

4. απο ορασεως πονηρων ενυπνιων αυτο ου ταραχθησεται
5. η ψυχη αυτου εν διαβασει ποταμων και σαλων θαλασσων ου πτοηθησεται
6. εξανεστη εξ υπνου αυτου και ευλογησεν τω ονοματι Κυριου (1).

This fact as to the Hebrew mind meant that the Hebrew had a tendency to describe his experiences in a certain, definite way. It enables us to understand more easily that aspect of the interpretation of visions from the "Literary Type" point of view which is true, or valid.

(1.) Free translation,

V.4 From his vision of disturbing dreams not is he distressed.

V.5 His soul is not dismayed in passing thru rivers and billowy seas.

V.6 He ariseth from his sleep and praises the name of the Lord.

4th. The Greater Literary Prophets were not ecstatics.(1) This is a fact which I think is born out by certain definite facts. I can but make the assertion here. Furthermore, I can only take time to assert that רָאָה and חָזָה do not of themselves give us any hint as to the way in which a Vision-account is to be explained. Both are used interchangeably; Neither has of necessity an ecstatic, or an abnormal significance.(2)

What are we to say, then, of the Old Testament Visions, i. e., those recorded for the Literary prophets, in the light of the foregoing discussion? In the first place one is impressed that few, very few, such experiences are recorded. In Amos, Isaiah and Jeremiah we find nine; in Ezechiel six. Of the first nine five are recorded in Amos, which may be explained as due to the close relationship of Amos to the older Nebi'ismus, though he was certainly not a part of it. Again, our records were written down after the experiences took place. They record the Prophets' experiences told by the prophets themselves.

Take the experiences of Amos, 7:1-3; 4-6; 7-9; 8:1-3; 9:1-4. In each case we have the record of a personal religious experience. The percipient was in a normal state of mind as seen by the fact that the immediate causes of the experiences were a locust plague, a drought, a man with

(1) This seems to be arguing in a circle. Yet, if my foregoing interpretations are correct, it is in order here.
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a plumb-line, a basket of figs, and an earthquake. We are justified in affirming that Amos had been thinking long over the problem of the End, or, the Day of Yahweh, as it applied to Israel. He had, no doubt, prayed over the problem. When one has but one main interest at a given time around which his mental and affective consciousness is centered, one groups many ideas, many contents, many feelings and complex emotions, around that interest. And so it was with Amos. These various plagues and pestilences were grouped around the dominant interest of his mind. As he came upon each "object" it served to instigate him to think over his problem; but more, it caused him to "think it over with God," even as a practical,religious problem led the young man in B Example. Thus there came to Amos the sense of the Divine Response, tho not always favorable. This response was active in the normal mental state of the man. The result was a content which was painted forth in visionary form. The Hebrew mind would aid to this end.

Quite similar to the first four accounts of Amos is that one found in Jer. 24:1-10. There, too, the immediate objective instigation is a basket of figs. The background of the experience was centered in the Prophet's interest in Judah after the captivity of 597 B.C. It is to be explained exactly as in the case of Amos' experiences.

We may pause for a moment to consider the literary form of these visions. We find that the meter is, for

the most part, 3 plus 3, with six beats to the verse. There would seem to be, moreover, definite forms of composition. In Amos 7:14, we find:

A presentation of the thing seen.
An entreaty of the Prophet.
Its Fulfillment.
In Amos 7:7ff, and Jer. 24:1 (also Jer.1:13f) we find:
A question of Yahweh.
An answer by the Prophet.
The Explanation of Yahweh.

This marked similarity of form is to be explained as a "Gattung" of the day. However, the authors put the material in vision-form, and are not rigid, for all the visions recorded do not follow this set form.

Isaiah 6:1-8 records the Call of that great Prophet. It is a record of an act of worship written in vision-form. That is, the young man has gone into the temple to worship. The cause of that act was the ascention of a new King, and Judah's situation. The Divine Response in the mental state of Isaiah is real and direct, and his Hebrew mind uses a particular literary style in order to describe that experience.

We come finally to the vision[s] of Ezekiel in 1:4ff; 8:1ff, 10:1ff, 11:1ff; 37:1ff; 40-48. Here we find phenomena which differ from those found elsewhere. It is quite easy to see in Ezekiel's records <u>only</u> literary forms. So Meinhold,[1]

> "Es wäre irrig, die Tatsächlichkeit von Visionen bei ihm zu bestreiten. Aber er bildet doch schon den Übergang zu der apokalyptischen Schriftstellerei, in der die Vision nur noch als schieftstellerische Form zu nehmen ist."

(1). "Einführung in das A,T." P.259

the most part, 3 plus 3, with six beats to the verse. There would seem to be, moreover, definite forms of accumulation. In Amos 7:1-9, we find:

A transgression of the king seen,
An intercepted of the Israel at,
Its fulfillment.
In Amos 7:9ff, one for. 8:1 (also Jer.1:11ff)
we find:
A question of Yahweh.
An answer by the prophet.
The explanation of Yahweh.

This marked similarity of form is to be explained as a "doctrine" of the day. However, the authors put the material in vision-form, and are not rivals, for all the visions recorded do not follow this set form.

Isaiah 6:1-8 records the call of that great prophet. It is a record of an act of morally written in vision-form. That is, the young man has come into the people to worship. The cause of that act was the coronation of a new king, and Judah's situation. The living Presence in the mystical state of Isaiah is real and direct, and his nature and need gave a particular literary style in order to describe that experience.

In some finality to the vision of Ezekiel in 1:4ff; 8:2; 10:1ff, 11:1ff; 37:1ff; 40-48. There is that phenomena which differ from those found elsewhere. It is quite easy to see in Ezekiel's records only literary forms. So Reinhold,[1]

"Die Worte lautet, die letzendlichkeit von Visionen bei den ca. Interpretation. Aber er bildet auch an an dop Gestaltung an der geistlichen Entwicklung. In der die Vis. so nun noch die schlechterdings Form zu nehmen ist."

(1). "Untersuchungen zu dem A.T." P.400

This explanation is onesided. Ezekiel's definite problem was that of the future of the "Gola," in its relation to its old and new surroundings. This problem led him to those religious experiences which he described in vision-form. The fact of the religious experience stands forth. But Ezekiel did embellish those experiences by detailed descriptions! Therein his visions differed from the usual type of normal vision, but only in literary description, which was due to the personal peculiarities of the Prophet. 24

The conclusion, then, to which I come relative to the visions of the Greater Literary Prophets is that they are to be thought of as "Normal Visions." This type of vision which we defined on the basis of data, best fits the data of the visions of the Great Literary Prophetsas we find them in the documentary evidence. This conclusion is furthermore abetted by the "Hebrew Mind," the fact that the Prophets were men of life, and the fact that they were not ecstatics (in the ordinary sense of the term.)

(2) A Study of "Audition" relative to the Great Literary Prophets.

The data connected with the so-called "Audition" are so closely connected with the "Vision" that it is hard to separate the two. Indeed, both audition and vision are often found in the same description. An investigation of the data at hand relative to the "auditory descriptions" of the Great Literary Prophets" has led me to conclude that there is a "Normal Audition," similar to the "Normal Vision," and that it constitutes the explanation of the experience of the Great Literary Prophets, in this regard. A brief investigation, however, is necessary.

The fact of "Audition" as an abnormal experience is not to be denied. Such an experience is described by St. Theresa,[1]

> "The words are very distinctly formed, but by the bodily ear they are not heard. They are, however, much more clearly understood than they would be if they were heard by the ear. It is impossible not to understand them, whatever resistance we may offer . . . . In this locution of God addressed to the soul of ourselves we must listen."

This type of experience may be explained by the laws of suggestion, plus some excitation of the nervous system. Or, one may find in such a mental event a hallucination of some form, an illusion, the creation of the imagination. The audition may result after the ecstatic state has been induced.

(1) Quoted from Joyce, p.76 "Eyes of the Soul."

(2) A study of "Audition" relative to the Great Literary Prophets.

The data connected with the so-called "Audition" are so closely connected with the "Vision" that it is hard to separate the two. Indeed, both audition and vision are often found in the same description. An investigation of the data at hand relative to the "auditory descriptions" of the Great Literary Prophets" has led me to conclude that there is a "Normal Audition," similar to the "Normal Vision," and that it sometimes are explanations of the experiences of the Great Literary Prophets. In this regard, A brief investigation, however, is necessary.

The fact of "Audition" as an abnormal experience is not to be denied. Such experiences is described by Pierce.(1)

> "The words are very distinctly heard, but by the bodily ear they are not heard. They are, however, much more clearly understood than they would be if they were heard by the ear. It is impossible not to understand them, whatever realizes w. ay other. . . . In this location of God addresses to the soul of our lives as most likely."

This type of experience may be explained by the laws of association, plus some exciteation of the nervous system. It, one may find in such a mental event a realization of some fact, an illusion, the creation of the imagination. The audition may result after the realization state has been induced.

(1) Quoted from Joyce, p.75 "Type of the Soul."

But there is what may be described as a "Normal Audition." One description of such an experience may be given.

"A young man had gone into a foreign land to live. All things were strange to him, his tasks heavy, and his feeling of responsibility great. He was all alone, except for a few foreign acquaintances. One Saturday evening he went to a religious service, which was held in a small eleventh century Chapel. He was somewhat early. As yet the chapel was empty. It was lighted only by candles. On the alter were six cathedral candles which shed light upon a crucifix. Bouquets of white flowers adorned the Crucifix. The young man felt himself at once impressed by the beauty of the scene, by the quiet isolation of the place. A feeling of rest came over him, and a kind of mute feeling of worship. At the same time he could feel the problem which he faced,- a new land, new country, and according tasks,- and he sat there with attention focused upon the religious scene of beauty before his eyes, but with his worries in the background of attention, he felt seemingly the silent pressure of an Unseen Power, and to his mind came the words, "Fear not, for I am with thee!"

This young man was in a normal psychic state. He was conscious of all that went on. Underhill writes,(1)

(1) "Mysticism," p. 330

But there is a [illegible] described as a "normal Ambition." The description of such an experience may be given.

A young man had move into a foreign land to live. All things were strange to him. His tasks heavy, and he felt the of responsibility rest. He was all alone, except for a few loyal companions. One Saturday evening he went to a religious service. [illegible] was held in a small elegant [illegible] chapel. [illegible] certain. As [illegible] had been empty. It was illuminated only by candles. In the altar were six [illegible] candles [illegible] upon a crucifix. Comforts [illegible] the [illegible] surrounded the [illegible]. The young man felt [illegible] overwhelmed by the beauty of the scene, by the quiet isolation of the [illegible]. A feeling of peace came over him, and a kind of warm feeling of security. At [illegible] time he could feel the problems with his tasks,- a new land, new country, and [illegible],- and he was [illegible] with satisfaction focused upon the [illegible] shape of beauty before his eyes, but with his [illegible] in the [illegible] process of attrition, he felt [illegible] by the [illegible] presence of an inner power, and to his mind came the words, "Fear not, for I am with thee!"

This young man was in a normal [illegible] state. He was conscious of all that went on. Unnatural states,[1]

[1] "Ecstatic," p. 220

"True auditions are usually heard when the mind is in a state of deep absorption without conscious thought"-

The young man was conscious of active thinking throughout the event. He declared that he could see no opportunity for self-suggestion, hallucination.

We find in this experience not an abnormal psychic event, nor a mere literary form, nor an imaginal audition. It is a real religious experience, a "normal audition."

A "Normal Audition,"(1) is a religious experience in which the subject is conscious of the Divine Response on the rational or affective-consciousness, an experience which can be described only by an "Auditory literary description."(1) The Divine Response comes through the ordinary psychic avenues of experience. A content is produced which lends itself to a particular description, "I heard;" "God spoke to me," etc. The subject of our example had related a problem to God. He centered his attention upon God. Throughout his mind was active. The resulting feeling of Response was a religious experience which afterward he could describe only by words, "I heard," It was a "Normal Audition."

The "Auditions" of the Great Literary Prophets" are this type of religious experience. In interpreting them one must ever remember the four principles, which I described in the discussion of "Vision."

(1) Quotation marks are mine.

"True conditions are usually found when the mind is in a state of deep dejection without conscious thought."-

The young man was conscious of acting thinking throughout the event. He declared that he could see no opportunity for self-justification, justification.

He felt in this dejection but an abnormal psychic event, not a mere intransitory fire, nor an hysterical addition. It is a real religious experience, a "Moral Addition."

A "Moral Addition,"[1] is a religious experience in which the subject is conscious of the Divine Presence on the rational or "Reflective-conscious" level. An experience which can be described only by an "Auditory Literary description." (1) The Divine Response comes through the ordinary psychic events of experience. A content is produced which lends itself to a particular association. "I heard," "God spoke to me." etc. The subject of our example had related a problem to God. He received "a direction upon God. Thereupon his mind was eager. The resulting feeling of Response was a religious experience which afterward he could describe only by words, "I heard." It was a "Moral Addition."

The "Additions" of the great Literary Prophets are this type of religious experience. In introspection, one must ever remember the inner principles, as I described in the discussion of "Vision."

(1) Quotation marks are mine.

The "Auditory Formulae" found in the Great Literary Prophets, are not at all indicative of the type of experience. The expression נאם יהוה "whispereth Yahweh" is a literary form, and not a description of an abnormal experience. Back of it is the religious life and thinking of the Prophet; but one never knows when it has been added by the Prophet, much as we repeat "Our Father" in a prayer, out of his consciousness that he knows the Will of Yahweh. (Cf. Isa. 30^{1}, 31^{9}, Ez. 13^{6-7}, 16^{5-8}, 37^{14}, Hos.$2^{15.18.23}$ Jer. 8^{3}, 25^{29}, 49^{26}, Isa.12^{4}, 19^{4}, Am.3^{13},4^{5}, Isa.3^{15}, Am.$8^{3.9.11}$, Jer.2^{22}.) The clause, ויאמר יהוה is often a literary form used to describe a religious conviction on the part of the prophet. (cf. Isa.30:10-13; Jer.8^{17}) The use of קול does not mean that the prophet heard an actual voice, or experienced a hallucination. It is an illustration of the concrete Hebrew mind,- it is a literary form used to describe the content of a normal religious experience, (cf. Jer.4^{15}, 8^{19}, 9^{18}, 25^{36}, 30^{5}, 48^{3},$50^{22.28}$). The same is true of Isa. 30^{27ff}, Jer.3^{21ff}, 10^{22}, 31^{18f}, Eze. 3^{1f}, 9^{7}, 10^{2}, 3^{12}, 43^{2}, $40^{4.45}$ $41^{4.22}$. In these references the descriptive diction of the Hebrew mind is very well seen. Some references might be interpreted as hallucinations of an auditory nature. They are, however, the religious interpretation of the signs of the times by the Hebrew mind, (cf.Jer.4^{19f}, 4^{31f}, 4^{21}, Eze.9^{9f},11^{2}). The various sounds

The "Anitcry Y-ering" found in the Great Literary Treasuries, are not at all indicative of the type of Ability-Lapse. The explanation-story can "a [illegible] Tabaway" is a literary form, and not a description of an abnormal [illegible]-ture. Some of it is the religious life and teaching of the Prophet; but one never knows when it has been mixed by the Prophet, and as we repeat "our Tabaway" to a friend, but of his conversations that he shows the will of Yahweh. (Cf. Isa. 20[1], 31[4], 32[1], 13[5-7], 16[5-8], [illegible]; Mos. [illegible]; Ser. 8[3], 22[29], 49[30], Isa. 12[4], 19[1], Ame. [illegible], Isa. [illegible]; Ame. [illegible], Ser. [illegible]). The claims, only [illegible] literary form used to describe a religious conviction on the part of the prophet. (cf. Isa. 30:1[-13]; Ser. [illegible]) The use of 'if' does not mean that the prophet [illegible] an actual role, or experienced a hallucination. It is an illustration of the concrete [illegible]. - It is a literary form used to describe the content of a mental [illegible] experience. (cf. Ser. [illegible], 8[1], 12[1], 14[1], 28[5], [illegible]). The same is true of Isa. 30[illegible], Ser. [illegible], [illegible], [illegible], [illegible], [illegible], 10[illegible], [illegible], [illegible], 14[illegible], 29[illegible], 10[illegible], 42[illegible], 45[illegible], [illegible]. In these [illegible] the descriptive description of the Heaven-Gods is very well made. Some references might be interpreted as hallucinations of an addictory nature. They are, however, the religious interpretation of the signs of the times by the Hebrew mind. (Ser. 4[illegible], [illegible], [illegible], Ser. 9[illegible], 11[illegible]). The various sounds

which Ezekiel declares that he heard are products of literary imagination. $7^{1,8}$, 10^{13}, 1^{28} etc. The form, הדבר אשר היה אל־מאה יהוה לאמר is an introductory formula for a literary activity, which may describe a religious content, but does not give any data as to the type of experience. (cf.Jer.7^{1},11^{1}, 18^{1} 28^{1},30^{1},32^{1},$34^{1.8}$,35^{1},36^{1},26^{1},27^{1},34^{12}.) We find furthermore, the prophetic interpretation of the Divine Attitude and purpose in an "Auditory form:" (Cf.Isa.3^{13f},30^{27},30^{10-13} 22^{14},5^{9}, Eze.2^{29},2^{8},$3^{4.10}$.3^{24f}.8^{5ff},8^{12f}.15^{ff},$9^{1.4f}$,$11^{5.14}$, $43^{7.18.19.22}$) (I)

Thus, the"formulae" do not, of necessity, fix the type of experience. I think, however, that the"normal audition"is described in these references:(2)

Isa. 3:13f
22:14
5:9
30:27ff
17:12ff
33:10-13
Eze. 1:1ff
Jer. 4:21
3:21
8:14ff
38:22
4:19f
4:31

A detailed discussion of each reference is not possible. We see in them, however, the "auditory-descriptions" of religious experiences. In each reference, the subject thinks over some problem. In that mental state

(2) I purposely refrain from including the audition-vision type. They are, or will be, considered elswhere. E.G.Jer.1:4-12; Amos 7:7-9.

(I) Cf. Chapter VII---Inspiration.

he likewise assumes an attitude to Yahweh, particularly relative to the problem. There comes through his avenues of normal experience the Divine Response in that content which he describes as קול יהוה or נאם־יהוה or ויאמר־יהוה or נאם־יהוה. It is a normal audition, i.e., a particular kind of normal religious experience.

(3) A Study of "Dreams" relative to the Great Literary Prophets.

Did the Great Literary Prophets ever use a dream as a medium of revelation? And if so, were ~~they~~ dreams the mark of an abnormal constitution, or of mental disease? Were ~~they~~ the dreams induced by mild ecstasy?

As a method of approach, I shall give a brief outline of the psychology of Dreams.

The older psychology regarded a dream as a partial portrayal of a waking experience. The New Psychology, however, has done much more with this type of experience.

Freud wrote in 1900 his book "Traumbeudeutung." In that book he advanced the theory that a dream represents a fulfillment of a wish. In many cases it is a "Repressed wish." But not all dreams represent the expression of a repressed wish. Now, it is true that a wish may at times be the content of the dream; but one can not classify all dreams in that way. I think that Tangsley's criticism of Freud holds true. He points out that Freud's theory is too narrow to explain all the facts involved in dream-psychology. He goes on to show that many dreams are mere mental fragments. Or, a dream may be but the more or less altered representation of the experience of the day. That is, many dreams are fragmentary representations of waking life. This criticism of Freud is according to the facts involved.

The psycho-analysist would go on to say that a

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dream may be the expression of a complex. There may be found in the dream-experience a sub-conscious association of ideas.

Jung contributes the theory that the libido makes the effort in dreams to find a way out of a given situation.

Tansley summarizes dreams in a very good way. He writes,(1)

> "A dream is a more or less altered reproduction of psychic material at least partly derived from recent experience, sometimes very fragmentary and difficult to explain causally, but often representing a complex carrying a marked effect."

The Symbolism of dreams is a problem, so far as I can see. Though there is some basis for symbolism as an approach to an interpretation to dreams. I can not believe that it has the importance which is often given it. 25

Each dream-picture has a definite significance in terms of waking life. Some of the material of each dream is based on quite recent experience. There is a kind of dream memory which reaches farther back into experience than the memory of waking consciousness.

There are two causes of dreams: First, External sense impressions during slumber. Secondly, Internal organic sensations, especially of the sympathetic nervous system. These two classes of stimuli play an important role in the initiation of dreams.

This brief statement relative to the psychology

(1) "Psycho-analy." P. 141

dreams may be the expression of a complex. There may be found in the dream-experience a sub-conscious association of ideas.

Jung contradicts the theory that the libido makes the effort in dreams to find a way out of a given situation.

Jung's element-less dream is a very good one, he writes.(1)

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of dreams is sufficient to allow us to feel freer to go to the main problem of this section.

Did the Great Literary Prophets make use of dreams as a medium of divine revelation? One cannot say with dogmatism either "yes" or "no" to this query. Still the text at hand does not lead to an affirmative conclusion.(1) I do not mean to say that these prophets did not dream. Isa. 29[8] would lead to the opposite conclusion. But the Prophets (G.L.), seem to have regarded the dream as one of the self-creations of the Professional Prophets, and not a medium of revelation, Jer. 23:25-32; 27[9].(2) I do not find any other references which are to be interpreted as dreams.

Hans Schmidt in "Die Grozen Propheten" comes to the opposite conclusion. He sees in Isa. 6 a dream(3). I shall interpret that passage in Ch.IV. He interprets Isa. 8:1-4 as a dream.(4) It is rather a waking experience, the result of reflection. Isa. 10:28-34, as against Schmidt,(3) is a sermon which is illustrated by an actual report. Jer.24:1-10 is a "Normal vision."(6) and not a "Traumgesicht." Eze. 11:1-21 is also a normal vision.(7)

(1) Cf.Sellin, P.212, "Der Alt. Prophetismus."
(2) cf.Zech.10[2] Joel 3[1].
(3) p. 28
(4) P. 66
(5) p.95f
(6) p.325
(7) cf.p.409

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(1) Cf. Smith, J. Gib. "Ther Air. Prophetisms."
(2) Cf. Kent, Ch. Foster, op. cit.
(3) p. 58
(4) p. 56
(5) p. 56
(6) p. 58
(7) p. 58
(8) cf. p.409

Isa. 9:1-6 is a literary treatment of the Messianic Hope of the Day plus a reinterpretation thereof by the Prophet.(1) The call of Jeremiah 1:4-18, Schmidt explains by resorting to Dream-psychology.(2) I shall investigate this conclusion in some detail.

A dream is an abnormal type of experience. We might better say that it is the abnormal experience of a normal man. In order to begin to explain it one must call in the concept of the sub-conscious.

It is entirely possible to think of these two experiences, Jer. 1:4-12, as dreams; nor would that fact have aught to say against the normalcy of Jeremiah's religious experience. We need to recall that it was an ancient belief that Yahweh could, and did speak in dreams.[26] Hence, a dream might be regarded as Yahweh's voice. It would seem, moreover, as if the prophet would be bound to dream dreams. For a dream is based on a quite recent experience. The Prophets, therefore Jeremiah, faced problems and situations which would make vivid impressions on the prophet's mind. Worry and brooding over these situations together with experiences in association with his people would lead toward a night of dreams. So it is that we might conclude that these two experiences of Jeremiah were dreams, even as Schmidt maintains.

But this interpretation must be considered in the light of the text itself, and likewise in the light of the more general considerations relative to dreams. Certain

(1)cf. p.115
(2)p. 206ff

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(1) op. p.119
(2) p. 2027

facts seem to me to argue against this interpretation.

1st. The text itself.

This statement might be used to cover all considerations; but I use it in a more limited sense. There is nothing in the text itself which would lead us to suppose that we have to do here with dreams. The descriptive word is חזון ,a word which is not used to state a dream. In fact, the text leads me to feel that Schmidt has read his interpretation into the text, and not out of it. The "Gattung" is that of a vision.

2nd. The two experiences are quite simple. We have but two objects of perception,- an almond-tree branch, and a boiling kettle. Now it is true that Schmidt's "Halbwachen" state would allow for an external sense impression as a stimulus. Hence the dreams could have been simple. I wonder, however, if one has such visual sensory experiences in half-sleep, and still find himself "noch ganz unfangen von einem Traum." It is, to be sure possible. If the stimulus was that of internal organic sensations then I think that we can feel that the records are by far too simple for dreams. At any rate, a dream is usually a picture, condensed, of many images. As a rule it is more or less complex. Coleridge tells us that his "Kubla Khan" was a dream, which he wrote down in a waking state. He dreamed of "A damsel with a dulcimer singing of Mountain Abora."

He writes,-

"Could I revive within me
Her symphony and song,
To such delight 'twould win me
That with music loud and long
I would build that dome in air
That sunny dome! Those caves of ice!
And all who hear should see them there,
And all should cry Beware! Beware!
His flashing eyes, his floating hair
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed
And drunk the milk of Paradise."

Here we have a record of a comparatively simple dream, and yet it is much more complex than the two experiences in verses 11-15. This reason has some weight with me; though I do not say that it can be pressed too far. That is, it constitutes at the least a possible consideration.

3rd. The fact of Hebrew Usage. I refer to the word for "dream" as formed in the Hebrew language. The various words used to express "dream" in any of its forms, are,-

The Verb,- חלם

The Noun,- חלום

In Daniel only,- חלם

We can find a number of places where these words are used. A profitable study may be made of Gen.20[3.6] 31[10] 31[11-24] Isa. 29[8.8]. These references indicate that the Hebrew had a definite terminology which was in vogue for this class of phenomena. We have the right to conclude that Jeremiah would have used חלם here in one of its forms, had these

experiences been dreams. This argument leads to the fourth and last.

4th. The Greater Literary Prophets did not use dreams as a means of Divine Response. This is an assertion; But I believe that one is justified in making this distinction between the Greater Literary Prophets and the Popular Prophets,- the one did not regard a dream as a means of revelation, whereas the other class of Prophets were in a sense, among other things, professional dreamers. This is seen in Jeremiah 23:25-28a.

Jer. 23:32; 27:9 bears out this condemnation of dreams as a method of Divine Response.(1) Hertzberg concludes from these references in "Prophet und Gott," p. 219,

> "Ein Traum wird fur Jeremia nur dann Offenbarungswert haben können, wenn ihm ein entsprechender Prozesz wachen Bewusztseins Zur Seite geht."

I feel, however, that we are justified on the basis of the foregoing quotations in the conclusion that Jeremiah did not use dreams as a means of Divine Response,- i.e., consider them as such. One might advance as an objection that the young Jeremiah, to whom these experiences came, would not have had this point of view. It would have been a product of his later ministry. To that kind of statement I can only say that we have no basis of proof so far as documentary evidence is concerned one way or the other. What is more Number 1st would speak against it.

The scanty data we have relative to dreams leads

(I) Jer. 29:8ff I regard as a Redaction.

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The scanty data we have relative to dreams issue

(1) Jer. 23:25 I regard as a Redaction.

me to three conclusions:

1st. It is a sane supposition to say that the Great Literary Prophets had dreams.

2nd. But, they did not use them as a medium of the Divine Response.

3rd. They left no literary record of a dream-experience.

The so-called "Visions" and "Auditions" of the Great Literary Prophets are to be explained as normal religious experiences. They do not furnish data which would justify the conclusion that these figures were ecstatic, or neurotic. The Prophet does not appear to use any of the dreams he may have had as Divine messages. The results of this study confirm the conclusions of the foregoing section.

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3. Conclusion.

A few brief statements can be used to summarize the findings of this chapter.

1st. The origin of Hebrew Prophecy had three roots,- the men of Yahweh; the ecstatic exercises in Palestinian culture; the diviner.

2nd. The Great Literary Prophet is a new appearance in Hebrew Prophecy,- back of him was a religious tendency, a Back-to-Yahweh sentiment, which he expressed and led.

3rd. The Great Literary Prophet was a man with a normal religious experience. He was, therefore, non-ecstatic. He experienced normal visions and auditions. We have no data as to whether he made use of dreams as a means of revelation.

4th. The Professional Prophets embody the methods and ideals of the old diviner and ecstatic נביא . His ecstatic condition is to be interpreted as hysteria.

5th. The test of the true Yahweh Prophet is a life organized around the ideal of absolute loyalty to Yahweh.

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C H A P T E R II.

The Temperament of the Great Literary Prophets.

"The mixed type is the rule; the pure type is the exception."

1. The Meaning of "Temperament" and "Types" from the Standpoint of Psychology.

An exhaustive study of this interesting subject is beside the point. All that I want to do is to arrive at a few definitions which may be used relative to the data of the experiences of the Great Prophets.

Temperament is a matter of endowment and adaptation. It is, in a way, the constitution of ones nervous responses. We may think of it as a "composite bent of nature." This "bent" is expressed in and through the nervous system; it also finds its expression in the whole self. Temperament expresses itself primarily in the sensibilities, the primary emotions, and in the qualities of response to primary emotions.

It has become the psychological custom of the day to analyze individuals into types, according to their temperament. Jung has done exceptional work in this respect.(1) He it was who used the two main distinctions,- Extrovert, and Introvert. Either type he characterized according to the psychic function best expressed in it. Hence we have,-

Extroverted-Thinking,
Extroverted-Feeling,
Extroverted-Sensation,
Extroverted-Intuitive,

and also,

(1) "Psychological Types."

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Temperament is a matter of endowment and nurture. It is, in a way, the concretization of some nervous reactions. We may think of it as a "composite bent of nature." This "bent" is expressed in and through the nervous system; it also finds its expression in the whole man. Temperament expresses itself partly in the sensibilities, the primary emotions, and in the qualities of responses to primary emotions.

It has become the psychological custom of the day to analyze individuals into types, according to their temperament. Many has done otherwise, more in this respect.(1) He it was who made the two main distinctions,- introvert, and introvert. Either type he elaborated according to the psychic position emphasized in it. Hence we have,-

Extroverted-Thinking,
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Introverted-Intuitive,

and also,

(1) Psychological Types.

Introverted-Thinking,
Introverted-Feeling,
Introverted-Sensation,
Introverted-Intuitive,

types.

The pure Extroverted-Type would be one whose interests, attitudes, etc., followed primarily the objective environment:

"When the orientation to the objective facts is so predominant that the most frequent and essential decisions and actions are determined, not by subjective values, but by objective relations, one speaks of an extroverted type."(1) Jung would say that this type compensates for its one-sidedness by an "Unconscious intraversion."

The Introverted-Type, when pure, "doubtless views the external conditions, but it selects the subjective determinants as the decisive ones. The type is guided, therefore, by that factor of perception and cognition which represents the receiving subjective disposition to the sense stimulus."

But these types are seldom pure, or simple. They are about always mixed, in some one of the afore-mentioned ways.

Beatrice Hinkle(2) regards this analysis of Jung as too "fixed." She would suggest that objectivity and subjectivity are matters which are independent of

(1). "Psychological Types."
(2). "Re-Creation of the Individual." 169ff.

Introverted-Thinking,
Introverted-Feeling,
Introverted-Sensation,
Introverted-Intuitive,

types.

The pure Introverted-type would be one whose interests, attitudes, etc., followed unerringly the objective norm:

"When the orientation to the objective norm is so predominant that the most frequent and essential decisions and actions are determined, not by subjective values, but by objective relations, one speaks of an extroverted type."(1) Jung would say that this type compensates for its one-sidedness by an "unconscious introversion."

The Introverted-type, when pure, "considers views the external conditions, but it subjects the subjective determinants to the decisive ones. The type is guided, therefore, by the factor of perception and cognition which represents the receiving subjective objection to the sense stimulus."

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(1). "Introverted Type."
(2). "Re-Creation of the Individual." 1923.

introversion and extroversion. This, I think, is a good suggestion.(1)

An individual can not be adequately analyzed into one particular type. "Mixed types are the rule, pure types are the exception." And I do not think that the facts of experience allow individuals to be analyzed into a simple mixed type, in most cases. Types are exceedingly mixed; especially the type of person who seems to be somewhat of a genius, or creative, or developed, in any way. For that reason, I find Jung unsatisfactory, for his chart makes human experience, and temperament, an almost logical affair. Types are usually complex,- they are not to be classified so easily.

According to this point of view, I shall seek to discover the Hebrew Type, and then the psychological type of each Prophet, i.e., of each Great Literary Prophet. The results, however, are not a 2 plus 2 equal four matter. They are, at best, a personal interpretation.

(1) cf. McDougall, "Ab.Psy." p.450

2. The Hebrew Temperament.

I have discussed already "The Hebrew Mind," briefly, under Ch.I, 2, (1). Another brief statement, however, is allowable at this point.

In Halle A. Saale I heard a Hebrew Troop from Moscow present a dramatized legend in the old Hebrew language. The interesting aspect of the performance was the revelation it gave of the actors. They responded to each other with intense emotion, The short sentences were often word-plays, and seeming rhymes. Their acts were impulsive, almost emotional. The feeling throughout the performance was high-pitched. These actors revealed, however, the Hebrew temperament.

The Hebrew is a type which may be described as Emotional-Extrovert-(Thinking.) It is a mind which thinks in terms of the concrete. It uses a picture-language. It is ingenious, "Geistreich," imaginative, poetic. It has the power to think emotionally.(1)

But it can think in no logical exactness. Even the influence of Hellenism can not remove this characteristic. Hence, I have placed "Thinking" in parentheses. It is a mind which does think; but its thinking is emotional. Though there are Introverts among the Hebrews, they are the

(1) See, Ch.I, 2, (1). "The Hebrew Mind."

2. The Hebrew Temperament.

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But it can think in the logical sense. Even the influence of Hellenism can not remove this characteristic. Hence, I have placed "Thinking" in parentheses. It is a kind which does think; but its thinking is emotional. Though there are Introverts among the Hebrews, they are the

(1) See, Ch. I, 2, (j). "The Hebrew Mind."

exception. The thinking is usually relative to external, objective relations, rather than subjective values. Or, when the latter came into consideration, it is ever in respect to certain objective relations. "Why do I suffer?", asks Jeremiah, but in regard to certain objective events in his experience.

One may think of the Hebrew Mind as one which meditates in true Oriental style. But the meditation is in reality extroverted. The Hebrew Temperament is predominantly "leidenschaftlich," somewhat intuitive at times, but especially emotional. For example, "Von den Juden in Algier wird uns erzählt, dasz die verwandten Weiber sich bei der Totenklage im Heulen u. Schreien ablösen, und dasz, in Abgelöste dann gleich wieder ganz munter wird, ihren gewöhnlichen Verrichtungen nachgeht und garnicht an den Trauerfall zu denken scheint, bis wieder ihre Stunde kommt, wo sie klagen, schreien und sich die Haare ausraufen musz."(1)

This trait of the Hebrew manifested itself also in the "Musical inclination" of that people.

This is, I think, the Hebrew Temperament, though it must not be set up as a hard and fast type to which all members of that nation must conform. The Great Prophets were Hebrews. We shall need to remember that fact as we

(1) Quoted by Jahnow, "Leichenlied," p.10. von Wagner: Reisen in der Regentschaft Algier II 1841. p.101

exception. The thinking is usually relative to external, objective relations, rather than subjective values. Or, when the latter come into consideration, it is ever too prone to certain objective relations. "Why do I suffer?", asks Jeremiah, not in regard to certain objective events in his experience.

One may think of the Hebrew mind as one which exhibits in true fetishistic style. But the realization is in reality entirely wrong. The Hebrew temperament is predominantly "Fühlens-artig," somewhat intuitive at times, but especially rational. For example, "von den Jaden in Ägypten wird ein Kultus, dass die verschiedenen Welt- und Gottentstehungen in Gestalten Schrifton ablegen, und dass, in Abgelöste dann jedoch wieder ganz anderer Weise, ihren gewohnten Vorstellungen nachgeht und gerade in den Traumerlebnissen dessen erkennt, die wieder ihre Stunde kommt, so als Wissen, Erfahren und sich direkte aussprechen lassen."(1)

This trait of the Hebrew manifested itself also in the "rational instinct" of that people.

This is, I think, the Hebrew temperament, though it must not be set up as a hard and fast type to which all members of that nation must conform. The great prophets were Hebrews. We must need to remember that that we

(1) Quoted by Jahnow, "Lehrmeinlied," p.10. von Wagner: Reisen in der Morgenlande Abschr. II 1864. 1.101

seek to describe the temperament of each. But we shall need to remember that each Prophet is also an individual. He may have his own peculiar traits.

3. Brief Sketch of the Temperaments of Amos, Hosea, Isaiah, Jeremiah, Ezekiel.

(1) Amos.

This Prophet is one whose speeches are cold, clear, almost without feeling, and yet full of angry heat, condemnation, and a certain one-sided roughness. Cf. 2:6-8; 3:1-8; 4:4-5; 4:6-11; 5:21-24; 6:1-6. His words are at times acidic, 2:6-8; 4:1ff; 4:4, 5; 5:25; 6:1ff. He uses certain "Droh-and Scheltworter," 3:9ff; 3:13ff; 4:4,5; 5:4ff; 5:18-20; 5:20-24; 8:4-7. He speaks in picturesque, imaginative manner, 8:9,10; 9:2; 9:7; 5:10; 5:19; 4:1f, 3:3-8. He deals in terms of the facts, 2:7,8; 3:15; 4:1f; 5:7, 10-12; 6:4f; 8:4f. There is a certain logic of thought in his words, 3:3-8; 8:11-14; 6:12-14. He is a man who seems to have been somewhat melancholic and depressed, cf. Ch. I, 2, (1).

How, then, shall we describe Amos' temperament? One might think of him as an Objective-Introvert type, or a Subjective-Extrovert. He is a mixed type. His inability to tolerate exceptions to his ideal of loyalty to Yahweh; his demand that his ideal be realized; these qualities

seek to describe the temperament of Amos. Let us small mind in recommending such Prophet is also an individual. He may have his own peculiar traits.

3. Prior Events in the Temperament of Amos, Hosea, Isaiah, Jeremiah, Ezekiel.

(1) Amos.

This Prophet is one whose speeches are bold, direct, direct without shading, and yet 1:11 of sympathy that, commendation, and a certain non-blame recognition. Cf. 2:10-8; 3:1-5; 4:4-5; 7:8-11; 8:1-3A; 9:1-4. His words are at times noble, 2:6-8; 4:1ff; 5:4, 8; 8:4ff; 9:1ff.

He does contain "Prophecy-and Soothsayer," 8:2ff; 7:12ff; 4:4,5; 5:4ff; 5:14-20; 5:3C-2A; 9:4-7. He speaks in plain-speech, imaginative manner, 3:3,10; 3:3; 8:2; 7:1ff; 7:10; 4:1ff; 5:3-5. He deals in terms of the Lord, 5:7,8; 3:13; 4:11; 5:7, 21-12; 5:4ff; 8:4ff. There is a certain lack of tact in his words, 7:4-6; 8:1-14; 9:12-14. He is a man who seems to have been somewhat melancholic and depressed, cf. 8. 1. 2. (2).

Now, then, shall we describe Amos' temperament? One might think of him as an Objective-Introvert type, or a Subjective-Extrovert. He is a mixed type. His immediate to a lively conception and his sense of locality to Jehovah; his mission that it is not his profession; these qualities

make him an Extroverted-Thinking type. But his ability to judge, coldly and obstinately; his seeming lack of practical ability, his somewhat melancholic moods, his stubborn and headstrong pursuit of ideas make him an Introverted-Thinking Type.

I should describe Amos as follows:

Introverted } Thinking (1)
Extroverted }

The "Thot-Method" of the Hebrew Temperament must ever be kept in mind.

(2) Hosea.

This prophet is gentle, kind, sympathetic, sensitive, somewhat nervous, 2:14ff; 3:1ff; 6:1ff; 7:1ff; 10:9ff; 11:1ff; 11:8,9; 14:1ff. He is capable of modulating his feelings; he is swayed by a heart of love and compassion, 3:1ff; 4:1ff; 8:11-13. He is capable of anger as well as love; he can scold and threaten, 2:2ff; 4:6-10; 4:11-14; 5:14; 7:4; 7:8. But he can not forget the Promises for the future, 10:12ff; 6:1ff; 11:8-9; 14:4-8.

On the basis of the foregoing description we may think of Hosea as a

Extroverted }
Introverted } Feeling Type.

He is not silent or inaccessible,- hence he is not purely introverted. Still he does pay attention to subjective

(1) Line indicates emphasis on quality

make him an Introverted-Thinking type. But his ability to judge, which are objectively his economic laws of practical ability, his somewhat animal-like nature, his attitude can hardly be literally or I'd say make him an Introverted-Thinking type.

I would describe Hans as follows:

Introverted } Thinking (1)
Extroverted }

The "introversion" of the Inferior Temperament must over be kept in mind.

(2) Ideas.

This product is gentle, slow, sympathetic, sensitive, somewhat nervous, 2:1:1; 3:1:1; 6:1:1; 7:1:1; 10:1:1; 11:1:1; 13:3:1; 14:1:1. He is capable of modulating his feelings; he is swayed by a sense of love and compassion, 3:1:1; 4:1:1; 6:11-12. He is capable of what is well as love; he can avoid and tolerate, 2:1:1; 4:0-10; 6:11-12; 8:14; 7:4; 7:6. But he can not forgive the Economics for the future, 10:1:1; 6:1:1; 11:8-9; 14:4-5.

On the basis of the foregoing description we say Hans of Ideon are

Introverted } Feeling Type.
Introverted }

It is not without of intuitive-ability,- Hanns Ie is not purely introverted. Still he does pay attention to subjective

(1) Line indicates compensation quality

values in such a way that he is, to a certain extent, introverted. But he likewise deals with facts. He is extroverted to that extent. But the dominant quality of his life is feeling.

(3). Isaiah.

We find in Isaiah a poet of first rank.[1] But the power of reflection seems greater in him than in Amos or Hosea, cf. Ch. 29:28; 10:5-11; 5:1-7; 1:2-17; 3:1-9,12. The fire of emotion, especially of the tender emotion, does not find expression in his work. There is anger, however, against wickedness; impatience with Israel; scolding and threats, cf 1:2-17; ch. 28;7:13f; 10:1-4, He is fearless and bold. He senses the outcome of certain choices and decisions, Ch. 30;31. He commends and encourages those who follow him, 10:20-23. He deals with facts,10:28-32; 3:16-25; 5:8-12; 28:7-8; 29:15f; 31:1ff. He is a practical man of affairs, Ch. 7 and 8; 30-31. Yet, he can approach Yahweh through the feelings of awe and reverence, 6:1-9. He will go to any extreme to accomplish an ideal, Ch.20. He never appears depressed; he is dynamic with energy.

Isaiah is surely a mixed type. I would describe him as an

$$\begin{matrix} \underline{\text{Extroverted}} \\ \\ \text{Introverted} \end{matrix} \left\{ \begin{matrix} \underline{\text{Thinking}} \\ \\ \underline{\text{Intuition}} \\ \\ \text{Feeling} \end{matrix} \right\} \text{ Type}$$

His productive thought, his inherent judgment,

(1) See Cornill, "Zur Einleitung" p. 76

[illegible] in such a way that he is, to a certain extent, im-
provised. But he illustrates certain [illegible]. He is corro-
borated in that extent. But the dominant quality of his life
is irrelevant.

(3). Isaiah.

We find in Isaiah a poet of first rank.[1] Let the
power of realization assume greater in this than in some of
Jonah, cf. Ch. [illegible]; 10:5-12; 8:1-4; 1:1-17; 3:1-9,12.
The fire of conviction, responsibility of the leader evolution, does
not find correlation in his work. There is anger, however,
against wrongdoers; impatience with idiots; scolding and
threats, cf 1:1-17; ch. 28;7:1-2; 10:1-4. He is immoral
and rude. He pounces the tongues of certain photons and
dwellers, Ch. 3:1-4. He commends and encourages those who
follow him, 1:18-23. He deals with [illegible]:28-32; 3:16-26;
4:-20; 28:1-4; 5:1-7; 9:1-7. He is a [illegible] and of
[illegible], Ch. 7 and 8; 30-31. Yet, he can [illegible] Yahweh
through the feelings of awe and reverence, 6:1-9. He will go
to any extreme to accomplish an ideal, Ch. 6. He never
appears depressed; he is dynamic with energy.

Isaiah is purely a mixed type. I would describe
him as an

Introverted	Extroverted	Type
	Introversion	
	Intuition	

His predictions show, his inherent judgment.

(1) See Sorrill, "Our Ministers", p. 70.

his demand that his ideal be realized, his dealing with facts, make him Extroverted-Thinking in temperament. His cool, obstinate judgment, his stubborn pursuit of his ideas, make him an Introverted-Feeling Type. His keen nose for things in the bud, his ability to sense the outcome of conditions, makes him an Extroverted-Intuitive Type. Or, one might describe him, roughly, as an Objective-Introvert.

(4). Jeremiah.

Jeremiah is a man of profound feeling. He is sympathetic, 12:7-12. He is tender and yet he scolds and threatens Israel because of her sins. 2:4-8; 5:7-9; 5:20-22; 6:9-15; 6:16-21; 7:1-15; 8:8-13; 9:25-26; 10:19-22; 15:1-2; 16:10-13; 23:1-2; etc. He is a concrete thinker,- he deals not with abstractions, 17:1-4; 22:13-19; 29:3-7. He is somewhat rationalistic. This is seen especially in respect to his use of symbolic acts, 27:2ff; 28:10ff; 32:6ff; 43:8ff. He is a poet in whom there is a lyric quality and imagination.

But he likewise describes his own feelings and thoughts. He thinks in terms of his own personal relation to objective facts. He is sociable, loves human companionship. Why is he shunned? 15:15-18; 20:7-13. He grieves and mourns over the condition of his people, 8:18-22; 9:1ff; 10;19ff. He sees vengeance coming upon Israel for her plotting against his life, 11:18-23. He seeks to reason with Yahweh, 12:1ff. Still he feels the encouragement of the

his second step is final so realized, his dealing with facts, are his Introvertive-Thinking in temperament. His cool, objective judgment, his stubborn pursuit of his ideas, make him an Introverted-Feeling type. His keen nose for strange in the sun, his ability to sense the outcome of conditions, marks him an Extroverted-Intuitive type. Or, one might describe him, roughly, as an Introvertive-Introverted.

(4). Jeremiah.

Jeremiah is a man of profound feeling. He is sympathetic, 12:7-12. He is tender and yet he scolds and threatens Israel because of her sins. 2:1-3; 2:7-9; 2:20-28; 3:2-14; 3:16-21; 7:1-10; 7:8-12; 9:24-26; 10:19-22; 12:1-2; 14:10-14; 23:1-2; etc. He is a romantic thinker. He deals not with abstractions, 17:1-4; 22:13-19; 23:2-4. He is somewhat religionistic. This is seen especially in respect to his use of symbolic code, 27:2ff; 28:10ff; 32:6ff; 43:8ff. He is a poet in whom there is a lyric quality and imagination.

Yet he likewise describes his own feelings and thoughts. He thinks in terms of his own personal relation to objective to it. He is sensitive, loves human companionship. Why do he wander, 13:12-14; 20:7-10. He grieves and agonize over the condition of his people, 9:1-2; 9:17; 10:19ff. He does wrangling dealing upon Israel further plotting against his life, 11:18-23. He seeks to reason with God, 12:1ff. Still he finds the encouragement of the

Divine Response, 15:11-14. And yet, he becomes at times depressed, 20:14-18.

He is bold and fearless, Ch. 28. He deals with concrete affairs likewise, 4:11ff; 4:27ff; 6:1-8; 7:1-11; 11:1ff; 20:1ff; etc. He fights for his ideal, and its realization, (Entire Book.)

How shall we describe Jeremiah's temperament?(1) I think that we may name him an

$$\frac{\text{Introverted}}{\text{Extroverted}}\left\{\begin{matrix}\text{Thinking}\\ \text{Feeling}\\ \text{Thinking}\end{matrix}\right\}\text{ Type}$$

Like his predecessors, he is a mixed type. His loyalty to his ideal and its realization, his consideration of objective facts makes him an Extroverted-Thinking Type. But even more we see in him the inner intensity of thought and feeling,- even a kind of depression at times,-which declares him Introverted in those respects.

(5) Ezekiel.

The Prophet, Ezekiel, is a person in whom reflection finds its sway. He is a logician, Ch.18;40-48. He is cold, and at times, ironical and scornful, 19:1-14. He takes an impersonal point of view, 16:15-22; 17:11-21; 5:13-15. And yet, he is, at times, a bit emotional, 11:13. He engages in a fierce polemic against idolatry, e.g., Ch.20.

(1) Povah, "O.T.Pro. and New Psy." p. 149 ff, a psychoneurotic with a strong tendency to regression.

He deals with minute details; but he is impractical, 40-48. He relates his thought to objective facts,- the fall of Jerusalem; the condition of the Gola. But he is imaginative,- e.g., 1-3;40ff. He even engages in a kind of fantasy, 23;28; 38-39.

Ezekiel may be called an

Extroverted)
) Thinking Type.
Introverted)

His feelings are conservative; his thought is productive. He deals with the objective. But his judgments are also cold, inconsiderate. He is a mixed type, as I have indicated. One might call him an Objective-Introvert.

I do not mean to advance the fore-going analyses as hard and fast. They are at best "attempts."

But the temperament of each prophet must be kept in mind whenever an attempt is made to interpret his experience. The importance of this viewpoint will be seen in the fact that temperament is largely a method of biological equipment, inherited traits, and acquired adaptations, capacities, and responses. A person can be appreciated fully only in the light of his "Type." And his actions and thoughts, feelings, attitudes and inclinations can not be understood at all adequately, if they are not seen with his "Type" as a background. 1.

He deals with minute details; but he is introvertical, 4-2-3.
He relates his thought to objective facts,- the fall of
Invercargill; the condition of the coal. But he is introspec-
tive,- i.e., 1-2;4OTT. He often engages in a kind of fantasy,
e.g., 2-4-3Z.

Described by the initial or

Introverted
Introverted } Thinking Type.

His feelings are introverted; his thought is productive.
He deals with the subjective. But his judgments are also
social, informative. He is a mixed type, as I have indicated.
One might call him an Objective-Introvert.

I do not mean to suggest that these four-type analyses
are hard and fast. They are at best tentative."

But the temperament of such prophets must be kept
in mind whenever an attempt is made to interpret his con-
ventions. The importance of this viewpoint will be seen in
the fact that temperament is largely a matter of biological
equipment, inherited traits, the acquired adaptations, sug-
gestions, and reactions. A person may be dynamically fully
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feelings, attitudes and inclinations can not be understood
at all adequately, if they are not seen with his "Type" as
a background. 1.

C H A P T E R III

The Preparation for the Prophecy.

"das Seltenste, was geschieht, ist ihm zugleich Vergangenheit und Zukunft." Goethe.

Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί.

Rom. 1:14

I. "Social-Environment."

The expression, "The Preparation for the Prophecy," is a term which I use to indicate a fact of experience in the life of any individual, viz., the influence of environment in terms of mental content upon the development and creative activity of the individual. It has to do with those ideas and images, which come from contact with society and with nature, which constitute, in part, the experience of a person. It has to do with the development of the mental resources of the self; it analyzes those resources into their sources. It has to do with those cultural influences which become the background of experience,-one might say, "The Sub-Conscious."

I should like to quote a paragraph from Prof. Strickland:(1)

> "But there is another kind of inheritance - social. Almost from birth the child begins to be molded and trained by his social environment. He receives his habits through the powerful influence of custom. Language and institutions he receives ready made. His opinions and beliefs he takes for the most part from those about him. The forms in which he may express himself are soon set for him by usage and convention. His religious convictions are altogether those of his social inheritance, except in the case of a very few who may break away from their early training and recast their opinions and beliefs through their own efforts."

The problem of this chapter is the social-environment of the Prophets. On the basis of the data contained

(1) "Psy of Rel. Exp." p.80. cf. Hinkman, "Int.to Psy.of Rel. Ch.X Pratt, "The Rel. Consc." Ch.IV.

1. "Social-Environment."

The expression, "The Preparation for the Profession," is a term which I use to indicate a fact or experience in the life of any individual, viz., the influence of environment in terms of mental content upon the development and growth activity of the individual. It has to do with those social forces, which come into contact with society and with nature, which impinge, its part, the experience of a person. It has to do with the development of the mental textures of the self; it emphasizes those relationships that direct. It has to do with those cultural influences which become the foundation of experience,-one might say, "the subconscious."

I should like to quote a paragraph from Prof. Strayhorn:

(1)

"At there is another kind of influence - social. Almost from birth the child begins to be molded and trained by its social environment. He receives his habits through the powerful influences of custom. Language and traditions so receive really made. His opinions and beliefs he takes for the most part from those about him. The forces in which he may express himself are soon set for him by nature and nurture. His religious convictions are altogether those of his social inheritance, except in the case of a very few who may break away from their early training and consult their own reflections and beliefs through their own efforts."

The problem of this chapter is the social-environment of the freshmen. In the light of the data contained

(1) "Psy. of Soc. Life." p. 90. cf. Tilden, "Int. to Psy." Sol. C. & Pratt, "The Sci. Conn." C. IV.

in their works, and on the basis of the data which we have relative to the culture of their day, we shall seek to point out those structures in their words and thoughts, which find their source or stimulus in the mental content of the environment, or in the experience, of the prophets. 1.

2. The Social-Environment of the Great Literary Prophets.

(1) We find in the prophetic mind the memory of images from sense impressions. These impressions and images come in the natural trend of experience, i.e., contact with nature, its elements and inhabitants.

The preacher, the poet, the author often make use of the images and resulting ideas which have come to him through contact with, or hear-say of; or reading about, the forces and beings of nature. So it was with the prophets.

We find in the prophetic background of experience a knowledge of birds, plants, animals, storms and other elemental forces. He has observed the going and coming of the birds, Jer. 8^{7}. He has images of the chirping of the birds, and the lowing of the herds, Jer. 4^{25} 9^{9} 12^{4}. He knows the habits of the dove, Jer. 48^{28}, and other birds, Jer. 17^{11} 22^{23} 49^{22}. He has seen,-and uses the memory thereof,-the deer, Jer. 14^{5}, the wild ass Jer. 48^{6}, 14^{6}, the horse, Jer.8^{6}. He knows the hissing of the snake, Jer.46^{22}. He has images of the lion, Jer.46^{22}, Am.3^{12}, Hos.5^{14}, Isa.31^{4}; and the panther Jer.4^{16} 5^{6}. The

In short form, not on the basis of the data which we have relative to the culture of Greece only, we shall seek to point out which attributes in their works and thoughts, which find their source or relative in the mental content of the environment, or in the experiences, of the people. 1.

2. The Social-Environment of the Great Literary Prophets.

(1) We find in the prophets and the memory of images from sound impressions. These impressions and images are in the natural trend of experience, i.e., contact with nature, its elements and inhabitants.

The preacher, the poet, the author often make use of this images and realities. Ideas which have come to him through contact with, or hearsay or; or reading about, the forces and beings of nature. So it was with the prophets.

We find in the prophetic literature of experience a knowledge of birds, plants, animals, storms and other elemental forces. He has observed the coming and going of the birds, Jer. 8[7]. He has images of the origin, of the birds, and the lowing of the herds, Jer. 4[29] 9[9] 12[4]. He knows the nature of the dove, Jer. 48[28], and other birds, Jer. 17[11] 22[23] 49[22]. He has seen and uses the sweet thistle, the dust, Jer. 14[5], the wild ass Jer. 2[24], the horse, Jer. 6[4]. He knows the habits of the animals, Jer. 46[22]. He has images of the lion, Jer. 49[19], Ass. 3[12], Hos. 5[14], Jer. 31[4]; and the hunter Jer. 16[16] 5[6]. The

crocodile, even has left its impress, Eze.29[3] 32[2]. The plant world has not escaped his notice, Jer.1[11] 2[23] 5[10] 8[13] 17[5-8].

The prairie fire, with its clouds of smoke and roaring walls of flame, has been in his experience, Isa.9:18, 19. He has experienced the hot winds of the East, the dreaded "Sirocco," Jer.18[17], Am.1[2], Isa.32[2], 30[27], Jer.4:11-14 The beauteous twilight hour is to his mind a figure of speech, Jer. 13:15,16.

Thus "recall" aids the prophet as he seeks to express his thoughts and feelings. He speaks out of his treasury of remembered images.

(2). The mental content of the prophetic mind often found its source in a knowledge of the customs and institutions of that day. On the basis of this backlying knowledge the prophet often spoke. He described these customs and institutions; he used them as illustrations, or as suggestions for ideas.

The prophet knew the "cosmetic" usages of the women of his time; he could describe the various articles of adornment which the "Smart Set" of his day sported, Isa. 3:16-24. He had observed the methods of women's dress, Eze.16:9ff; Jer.4:30. He used his first-hand knowledge of the methods of hair-dressing, Amos 6[6] Jer. 9[26] 25[23] 41[5] 48[37].

He speaks of the marriage custom, Eze. 16:8. He has listened to the voice of the bride and the bridegroom Jer. 7[34] 16[9] 25[10] 33[11], and the marriage dances, feasting,

[illegible] Jer.[illegible]; Ezek.[illegible]; Ezek.[illegible]; Ezek

and games.

The mourning customs are part of his social-inheritance. The scenes of lamentation, wailing, and mourning, the professional mourners, the sitting on the ground, the dishevellment of hair and clothes, the fasting,-these were lively images in his memory, Isa. 3:26; Jer.9:16-21; Amos 5^{16}, ^{17}.

He has observed articles and objects, such as,-the door-key, Isa. 22^{22}, the sepulchre, Isa.22^{16}, shoestrings Amos 2^{6} 8^{6}, the cornerstone, Isa 28^{16}, the axe, Isa.10^{15}, the jar, Jer.13:12, the pen, Jer. 17^{1}, the injuries of war, Eze. 26^{8ff}, the ship, Eze. 27; musical instruments Isa 30:29. He knows something about the trades and methods of labor of his day. He seems to have watched at his toil the potter, Isa. 29^{16} Jer.18^{4}; the shepherd, Jer.23. Eze.34, Am,3^{12}; the Baker, Hos.7^{4ff}; the carpenter, Jer.22^{14}; the threasher, Isa. 28^{23-29}; the silver-smith, Jer.6^{27-30}; the gleaner, Jer.6^{8-11}; the smelter, Jer.4^{3f} 9^{6-8}; the fisherman, Am. 4^{2} Jer.16^{16} Eze. 29^{4}.

He has observed the frivolous customs of the wealthy, Am.6^{4-6}, the practises of the Cultus, Hos. 4, Jer.2, and the social injustice Isa.1, especially the unjust business methods, Am.8^{5}.

The Prophet's knowledge of the customs and institutions of his day formed no small part of his experience. He used the images and ideas which came to him from that

and James.

The modern customs are part of his social-labor-
times. The season of harvesting, smiting, and storing,
the ploughing-matches, the sitting on the ground, the
disembellishment of hair and clothes, the feasting,-these were
Ity-Ity times in his memory, Ian. 4:24; Ger.9:15-21; Amos
$_{8}$16, 17.

He has observed articles and objects, such as,-
the door-key, Ian. 22 ^{22}, the sepulchre, Ian.22 ^{16}, a cosetrings
Amos 2 ^{6} 6, the cornerstone, Ian 28 ^{16}, the axe, Ian.10 ^{15},
the jar, Jer.13:12, the pen, Jer. 17 ^{1}, the injuries of war,
Eze. 28 ^{8TT}, the ship, Eze. 27; musical instruments Ian 30:32.
He knows something about the trades and methods of labor of
his day. He knows to have marked at his tail the potter,
Ian. 28 ^{16} Jer.18 ^{3}; the shepherd, Jer.23. Eze.34, Am.3 ^{12};
the baker, Hos. $_{7}$ ^{12T}; the weaver, Jer.22 ^{14}; the threesher,
Ian. 28 $^{2-29}$; the silver-smith, Jer.6 $^{27-30}$; the fleaner,
Jer.6 $^{9-11}$; the sealer, Jer.4 ^{32} 8-9; the fisherman,
Am. 4 ^{2} Jer.16 ^{16} Eze. 29.

He has observed the religious customs of the realing,
Am.6 $^{4-6}$, the practices of the soothsayer, Ian. 4, Jer.5, and the
social institute Ian.1, especially the unique business set-
tings, Am.6 ^{5}.

The prophetic knowledge of the customs and institu-
tions of his day turned on a small part of his experience.
He used the images and ideas which came to him from that

knowledge. The influence of usage and convention did not bind him, however; he rose above it.

(3) The Prophet was moulded by the influence of the family life.

The home training and discipline, the comradship of the home, the tasks and chores, and the family-line,- these elements formed part of the Prophet's social-environment. We do not have much to offer here as definite data; what few data we have will be given under the topic of "education." But two concepts of prominence came to the Hebrew out of his home training. The one is the idea of Yahweh. The Great Literary Prophets may have outgrown,- in fact, did outgrow, this conception. But the idea was fostered in the mind of the baby and youth in the home, as well as by other social influences. The other concept was that of an intense patriotism. This concept was part of the home training, as well as a belief fostered by society. The Great Literary Prophet moralized the concept.

If Jeremiah was a descendant of Abiathar's line, then his love for Ephraim, Jer.31[15-22], becomes more easily understood. If Ezekiel was the son of a priestly family, then the results of that influence are seen in, first, his view of Israel's religion as a series of commands, 14:6-11; his conception of the prophetic office, 3[17] 33[7]; and his attitude toward the Levites, 44:9-14. If Isaiah descended

from a royal family, his understanding of the affairs of state is more easily explained.

The influence of the family life upon the prophet can not be defined in exact statements. But experience would argue in favor of a strong family influence.

(4) The Prophetic Mind received a certain preparation through the medium of "Education."

The education, esp. religious, of the Hebrew child seems at that early date to have been the unorganized efforts of the home. It was the duty of the parents to explain to the child the feasts, Ex. 12:26f; 13:8f; Dt.4:9f the meaning of Cult-places, Jos.4[6f]; the religious history of the past, Jd.6[12], Num.11[12], and to inculcate in the child the statutes of the law, such as they were, Dt. 6:7, 20-25. The noble or more illustrious, may have had religious tutors for their children, 2S.12[25]. "Was für die Erziehung das Maszgebende war, war die Tradition des Elternhauses, Dt.4[9] 6[7] 11[19] Ex.12[24] 13[8]. Als Erstes lernte das Kind in solcher Schule kindliche Pietät." (1)

Two quotations from Benzinger may be given here. (2)

"Die Grundlage der ganzen Erziehung bildete zu allen Zeiten die Hochachtung und Ehrfurcht vor der elterlichen Gewalt.

"Dasz bei den Sohnen die Einführung in den Väterlichen Kult eine Hauptsache war, versteht sich für die Israeliten so gut wie für alle alten Völker (Ex.13[8] Dt.4[9ff]). Sonst handelte es sich darum, ihnen die praktischen Kenntnisse des Acker-und Weinbaues, der Viehzucht, des Väterlichen Handwerkes, bei Vorneh-

(1) Bertholet, "Kulturgeschichte Israels." p.118
(2) "Heb.Arch." p. 129

from a royal family, his understanding of the efforts of at to be more easily explained.

The influence of the family life upon the prophet can not be definite in exact statements. But experience would argue in favor of a strong family influence.

(A) The prophetic Mind received a certain preparation through the medium of "Education."

The education, esp. religious, of the inner child seems at first early made to have been the undergoing efforts of the home. It was the duty of the parents to explain to the child the Tanach, Ex. 12:26f; 13:8f; Dt.6:7f the meaning of built-phrases, Jos.4[6f]; the religious history of the past, Id.6[12], Num.11[12], and to inculcate in the child the statutes of the law, such as they were, Dt. 6:7, 20-25. The motive or more illustrations, may have had religious texts for their children, 32.12[66]. "Was für die Israeliten was Sanctuary bedeutet, war die Tradition das Literaturwerk, Dt.4[9] 6[7] 11[19] Ex.12[24] 13[8]. Als Israelitische Jugend sind in solcher Schule zu erziehen pflegt." (1)

Two quotations from Lemlinger may be given here.

(2)

"Die Grundlage der ganzen Erziehung bildete zu allen Zeiten die Bibel-Lesung und Erforschung der der ältesten Litteratur Gemeinde.

"Neben bei den Schulen die Erziehung in dem Tempelhause nicht eine Fortsetzung war, vielmehr auch für die Jugend bestimmt zu gut wie für die alten Völker (Ex.13[8] Dt.4[9f]). Sobald Knaben ein gewisses Alter, Lernen die Geschichte Israelitischen Gesetz-und Volkskunde, der Vaterunser, der Vaterlichen Ermahnungen, bei Vorbe-

(1) Dorthol.t, "Kulturgeschichte Israels." p.118
(2) "Hebr.Arch." p. 129

meren auch etwa des Schreibens und Lesens beizubringen. Leider haben wir gar keine einzelnen Angaben hieruber.

"Von Schulen hören wir in A.T. nichts. Aber wir müssen annehmen, dasz von alters her an den Heiligtümern solche waren. Die Priester waren die naturgemaszen Pfleger aller Wissenschaft. Aber nicht nur sie waren in Besitz des Wissens. Auch andere Leute, Staatsmänner, Ärzte, Propheten, Geschichtschreiber, usw., waren vertraut mit der „Lehre", d.h. dem ganzen altorientalischen Weltbild. Die Aneigung dieser Kenntnisse ist aber in Israel so gut wie in Babylon etwas, was ein Studium erfordert und einen Ort voraussetzt, wo diese Dinge gelehrt werden."

I shall point out the influence of the cultural environment in other sections in detail. Here we assume that the Hebrew child received a certain education in his home, plus a possible training at the Sanctuary, and at the feet of other individuals. I would assume, likewise, that the mind of the Great Literary Prophet received a certain significant content from this source.

(5) The Prophetic Preparation is seen in the influence of one Prophet upon another.

The influence of other kindred minds upon a growing mind is a self-evident fact. When two persons have common ideals, common ideas, common attitudes, common interests, the one may have an influence upon the other, i.e., if contact is possible in any way. This fact would hold true for the prophets. They had their distinct messages and contributions; but one was influenced by the other. Certain thought tendencies, attitudes, ideals in an earlier prophet were rethought and refelt by later prophetic figures. This may be only an assumption.

There are, however, data in favor of it.

Amos, the first Literary prophet, seems in some respects to stand alone. Yet, he was educated in the oral literature of his day, cf. 2^{9}, 5^{19}, $9^{2,3}$. Elijah's absolute loyalty to Yahweh may have had an influence upon his mind. The Yahwist had as his aim the ideals of the nation. The religious atmosphere of the document is prophetic. One may assume that the ideals of this southern historian had an appeal for Amos, became for him a source of insight. In addition, we are to think of Amos as belonging to the "Back-to-Yahweh" tendency of Judah and Israel,-as did all the prophets. Amos has his originality; but that originality grew through, and out of, the action and reaction of other ideas upon his mind. The Elohist likewise appears to have influenced the mind of Amos. (Cf.Amos 7:9,16, 2^{13} 6^{8} $7^{2,5}$ 8^{7} 3^{1} 2^{6} 7^{15} 5^{5} 8^{14} 4^{4} 5^{5} 7^{10ff} $4^{4,11}$ 2^{10} 3^{1}). These comparisons would tend to indicate a dependance,-

Ex.16^{35} Jos.$14^{7,10}$ cf Am.2^{10} 5^{25}

Ex.20^{2-17} cf Am.3^{1} 8^{5}

Ex.22^{17ff} 23^{1ff} cf Am.4^{6-8}

Num.$13^{22,28}$ cf Am.2^{9}

Hosea shows a certain minor dependance upon Amos. This is seen in the use of the seemingly enigmatic בית און Hos. 4^{15} 5^{8} $10^{5,8}$ cf. Amos 5^{5}. The same might be said for Hos. 8^{14} cf Am. 1^{4ff}; but Hos.8^{14} is a later addition.

There are, however, data in favor of it.

Amos, the first literary prophet, moves in some respects in an unique zone. Yet, he was educated in the old literature of his age, cf. $_{2}S_{2}$, $_{10}P_{10}$, $_{9}C_{5}$. Milgrom's absolute loyalty to Yahweh may have had an influence upon his outlook. The Yahwist had a big grip the ideals of the nation. The religious atmosphere of the document is prophetic. One may assume that the ideals of this southern historian had an appeal for Amos, because for him a nation of Israel. In addition, we are to think of Amos as belonging to the "Israel-to-Yahweh" tendency of Judah and Israel,-as did all the prophets. Amos has his originality; but that originality grew through, and out of, the action and reaction of other ideas upon his mind. The Moabite Line-in appears to have influenced the mind of Amos. (cf. Amos 7:1,10, $_{2}S_{12}$ $_{6}$ $_{7}$ $_{8}$ $_{9}$ $_{1}$ $_{2}$ $_{7}$ $_{10}$ $_{5}$ $_{B}$ $_{14}$ $_{4}$ $_{5}$ $_{7}$ $_{4}$ $_{11}$ $_{2}$ $_{10}$ $_{5}$ $_{1}$). These comparisons would tend to indicate a dependence.-

Ex. $_{10}$ $_{26}$ Jos. $_{14}$ $_{7,10}$ cf Am. $_{2}$ $_{10}$ $_{B}$

$_{2}$-17.

Ex. $_{20}$ cf Am. $_{5}$ $_{1}$ $_{B}$

Ex. $_{22}$ $_{1}$ $_{2}$ $_{1}$ $_{1}$ $_{1}$ cf Am. $_{4}$ $_{1-8}$

Ex. $_{15}$ $_{26}$ $_{8}$ cf Am. $_{2}$ $_{9}$

To an above a certain minor dependence upon Amos.

This is seen in the use of the academicly conjunctive "if" Nos. $_{A}$ $_{15}$ $_{9}$ $_{10}$ $_{6}$ $_{B}$ cf. Amos $_{B}$ $_{9}$. The same might be said for Nos. $_{6}$ $_{14}$ cf Am. $_{1}$ $_{1}$ $_{1}$ $_{1}$; but Nos. $_{8}$ $_{14}$ is a later addition.

Hosea does bear the marks of "J" and "E" to a large extent. He had read these histories, and incorporated large parts of them in his thinking. A comparison of the parallels found in Hosea, J and E, indicatesthis dependance. 2.

Isaiah and Amos have a certain similarity of temperament. This fact may account for the influence of Amos upon Isaiah. The former taught the idea[1] of righteousness, and made clear its demands. That same ideal of religion is declared in Isaiah's teaching concerning the Holy, (cf.Isa.6^{13}, 4^{3} 10^{20-23} 2^{7ff} $3^{7,8}$ 3^{16f},5^{7} 5^{8-17} 5^{18ff} 10^{1-4}.) He had the same idea as Amos as to the fate of "Israel," Isa. 6^{13} cf.Am.5^{3}. We may say of Isaiah,

".....hat er das Neue in der Verkündigung des Amos in seiner Grundsätzlichen Bedeutung erfaszt. Amos hatte die alte Auffassung der Religion als Kultusund Volksreligion im Prinzip Zerbrochen, Jesajaformuliert das Wesen der neuen Religion: Religion ist Glaube."(1)

I do not think that Hosea had any influence on Isaiah. This might be accounted for by difference in temperament,-as in the others cases about to be noted.

Isaiah does not indicate the influence of J; but he does seem to have known E, E.G.,

Isa. 10^{26} cf. Ex. 14
5^{14} cf. Nu. 16^{32}
17^{9} cf. Gen. 48^{22} 34^{2}

Jeremiah is a prophet who seems to have come into

(1) Hölscher, "Relgesch." p. 107f

Jones does not use the marks of "L" and "M" to a large extent. He had read these historians, and incorporated large parts of them in his thinking. A comparison of the parallels found in Jones, I and II, indicates this sequence.

Ireland and Ross have a certain similarity of temperament. This alone may account for the influence of Ross upon Ireland. The former taught the lessons of romance, and made clear his demands. Ireland was fond of realistic in imitation in Jones's thinking, regarding the story. (cf. Ireland, $_{1}$ $_{2}$ $_{3}$ $_{4}$ $_{5}$ $_{6}$ $_{7}$ $_{8}$ $_{9}$ $_{10}$ $_{11}$ $_{12}$ $_{13}$ $_{14}$ $_{15}$ $_{16}$ $_{17}$ $_{18}$ $_{19}$ $_{20}$.) We find the same ideas as Ross's in the note of "Ireland", i.e. $_{1}$ $_{2}$ $_{3}$ cf. $_{1}$ $_{2}$ $_{3}$. We may say of Ireland,

"..... [illegible] der Jones in der Verwendung von Ross in seiner Grundeinstellung [illegible] ist offenbar. Ross bringt die alte Tradition der Zeitschrift Tolkienung Volksdichtung in Freiheit [illegible]. Jones [illegible] durch [illegible] Tradition: Reimgedichte."(1)

I do not think that Jones had any influence on Ireland. This might be accounted for by difference in temperament, as in the others cases about to be noted.

Ireland does not directly [illegible] influence of Ty but he does seem to have known E. S.:

Ire. 10 $_{1}$ cf. Ty. 14

$_{2}$ 14 cf. Ty. 16

$_{3}$ 19 cf. Jon. 10 $_{4}$ $_{5}$ $_{6}$

Ireland is a Bright [illegible] to Ty's same line

(1) Nolanen, "Roland." p. 1097

close contact with the Elohistic school of thought. His Benjaminite heritage may account for this fact. The data are,-

Jer.	20^{16} 23^{14} 9^{3}	cf. Gen. 25^{29} 27^{36} 31^{19}, 32ff
	31^{14}	cf Gen. 35^{16-20} 48^{7}
	31^{19}	cf. Ex. 4^{22ff}
	15^{1}	cf. Num. 21^{4-9}
	$7^{9,22f}$	cf. Ex. 12^{21-23}

Amos and Isaiah appear in idea-form in Jer.2:1-20, in the thought of the inexorable demand of Yahweh for righteousness; in the idea of a coming destruction. In Jer.7^{24} we find the phrase, "stubbornness of heart." D uses the phrase (cf.15^{7}). The use of the thought by both may indicate a common dependance on an idea of the "Back-to-Yahweh" party.

But Jeremiah was influenced most of all by Hosea.[3] They were both similar in temperament. They were both of the tribe of Benjamin. The influence of Hoseanic thoughts upon Jeremiah is seen in two respects in particular:

1st. He regards Israel as true to Yahweh only in the "Wustenzeit," 2^{2ff} cf. Hos. 11^{1ff} 9^{10f}. Israel first offended against Yahweh when she came into the "Kulturland," 2^{27f} cf. Hos. $9^{10b.ff}$ 10^{9}. Israel has been faithless to Yahweh from her youth, 3^{24} cf. Hos.10,11.

2nd. He uses the figure of marriage to describe Israel's condition. Her relation to Yahweh is like love of a bridal couple to each other, 2^{2} cf. Hos. 1-3. He describes Israel's

alone contrasts with the Kierkegaardian school of thought. His Deutschlandia Dertlinge only appears for this year. The dates are:-

Ier. 10[16] 22[14] 5[1] cf. Dem. 4[5] 20 [illegible] 26 27 31 32[19], Ezrr 31[14] cf. Dem. 31[10-20] 42[7]

31[19] cf. Ex. 4[Ezrr]

18[1] cf. Ezra. 31[4-3]

29.Ezrr cf. Ex. 18[20-23]

Ross and Isaiah appear in idea-form in Ier.4:1-20, in the thought of the inescapable demand of Yahweh for right-eousness; in the idea of a coming de Verdeiem. In Ier.4[4] we find the phrase, "stubbornness of heart." D uses the phrase (cf.18[7]). The use of the thought by both may indicate a reason dependence on an axis of the "Bank-to-Yahweh" party.

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Ist. He regards Israel as true to Yahweh only in the "Wilderness," 2[2ff] cf. Hos. 11[1ff 9]ff. Israel first oriend-ed against Yahweh when she came into the "Sultanism," 2[2ff] cf. Hos. 2[10.ff 10]. Israel has been faithless to Yah-weh from her youth, 2[24] cf. Hos.10,11.

2nd. He uses the figure of marriage to describe Israel's condition. Her relation to Yahweh is like love of a bridal couple to each other, 2[2] cf. Hos. 1-3. He describes Israel's

idolatry as whoredom and breech of the marriage-vow, 2^{20} 3^{1f} 13^{27} cf Hos. 1-3; 4;7^{4} $9^{1,9}$ 13^{1f}. He thinks of Jerusalem's punishment as the dishonoring of a faithless wife, 2^{23f} 2^{32f} 3^{2} 7^{26} 16^{12f} 2^{27} 7^{30ff} 16^{18f} 32^{34f} 32^{29f} 15^{4} cf Hos. 4^{6-19}; 2^{14-20}. 4.

Ezekiel shows likewise a dependence upon the past prophets; especially Hosea and Jeremiah. One would have expected to see more clearly the influence of Amos and Isaiah upon Ezekiel. It may be that Ch. 18 owes its inspiration to Amos' argument for the law of cause and effect in the moval world. Isaiah's emphasis on Holiness may have been transformed by the priest, Ezekiel, into a reaction against cult sin. Eze.38^{17} and 39^{8} may make special reference to Isaiah.

Ezekiel seems to have used Hosea's idea of marriage and breach of marriage vows, as a means of expressing the relation of Israel to Yahweh, cf K.16,23. But he differs from Hosea in that he conceives of Israel's apostasy as beginning even in the "Wustenzeit," cf. 23 3/6 ^{15ff}. Whether Ezekiel is dependent on Hosea for his use of the figure, "Israel is as a vine," is more than one can say, Eze. 15:1ff cf. Hos.10^{1}.(1)

It was the judgment of Ewald that Ezekiel owed much to Jeremiah.

> "In der richtigen Erkenntniss und Beurteilung seiner Zeit selbst schliesszter sich so nahe als möglich Jeremja'nan, dessen bis damals bekannte Schriften ihm allen Spuren nach zur Hand waren."(2)

He points out that these verses remind the reader of Jer-

(1) cf. Isa. 5:1; Jer. 2:21
(2) "Jer. u Hez." p. 326

idolatry as wickedness and breach of the covenant-vow.

$_{E}$CC $_{3}$I^{f} $_{13}$S^{V} cf Hos. 1-3; 4:7 $_{9}$; $_{1}$; $_{13}$ $_{1}$I^{f}. Nowhere of Jeremiah's punishment as the disobeying of a faithless wife. $_{S}$Ezr $_{S}$Ezr $_{3}$; $_{4}$; $_{9}$; $_{10}$ $_{Ie}$I^{f} $_{2}$; $_{27}$ $_{Y}$Ezr $_{10}$; $_{Ne}$I^{f} $_{13}$; $_{26}$ $_{Ne}$Ezr $_{9}$; $_{2}$; $_{10}$ $_{Ie}$I^{f} cf Jer. $_{4}$ $_{-19}$; $_{2}$ $_{Ie}$-20 $_{3}$.

Ezekiel alone likening a dependence upon the past prophets; especially Hosea and Jeremiah. One would have expected to see more clearly the influence of Amos and Isaiah upon Ezekiel. It may be that it. In some its implications to Amos' argument for the law of cause and effect in the moral world. Isaiah's emphasis on faithness may have been transformed by the priest, Ezekiel, into a reaction against oath. See $_{Ez}$Ch$_{17}$ and $_{20}$$_{S}$ may make special reference to Isaiah.

Ezekiel seems to have used Hosea's idea of carriage and breach of marriage vows, as a means of expressing the relation of Israel to Yahweh, cf 2.16,17. But he differs from Hosea in that he conceives of Israel's apostasy as stemming even in the "Wasteness," cf. 20 $_{3}$/6 $_{1}$Ezr^{1}. Whether Ezekiel is dependent on Hosea for his use of the figure, "Israel's as a vine," is more than one can say. See. 15:1ff cf. Hos.10.(1)

It was the judgment of Amos that Ezekiel owed more to Jeremiah.

"In der rieselnden Frauenstätte und gewaltigen Hohen Zeit Wider ein Israelitisch ab so nahe als Jüdisch Jerusalem, Gegen die dessie Gemeinte Empfinden ihn allen Sprachen und Ear Ewd wieder."(2)

He points out that these reason rending the reader or Jer-

(1) cf. Isa. 5:1; Jer. 2:21
(2) "Jer. u Hos." p. 32.

emiah,-5^{2ff} 14^{13ff} 12^{16} 13^{16} 11^{19} 16^{60} 18^{31} 36^{25-28}.

We may believe that Ezekiel was influenced in his teaching of individualism by Jeremiah, though he gave the matter a formal and dogmatic treatment, which differentiates it from the teaching of Jeremiah. It is the judgment of Kautzsch,

> "In der Beurteilung der sittlichen Verantwortlichkeit des Einzelnen schlieszt sich Hesekiel durchaus an Jeremia an." (1)

Ezekiel, like Jeremiah, uses the figure of a ברית $16^{8.60f}$ cf Jer. 31^{32}. Eze. 1-3, in the matter of eating of the book, may have been learned at the feet of Jeremiah, cf Jer. 15^{16}. Jeremiah influenced Ezekiel in regard to the expectation of a coming kingdom of Israel in Palestine over which a Davidian would reign, Eze.17^{22ff} 37^{24} cf. Jer.22:30;31. (2)

Ezekiel bears the impress of legalistic influence. He seems to have known the D Code, especially in Ch.40-48. Holscher(3) attributes these chapters to a Redactor; but I can not follow his purely arbitrary conclusions. Ezekiel centralizes the festivals even as D. For D the chief sins are a false Cult, and "Rechtsbeugung" cf. Ch.12. Ezekiel especially condemns cult sins, 4^{14} 5^{11} 11^{18} 17^{18ff} 18^{6} $22^{2ff.26}$ 23^{37f} 43^{9} 44^{23}. The expression, "and they shall know that I am Yahweh," Eze.$6^{10,14}$ $7^{4,9,27}$ $11^{10,12}$ $12^{15,16,20}$ $13^{9,14}$ 14^{8} 15^{7} 16^{62} 20^{20} 23^{49} 24^{24} 30^{8} etc., may bear the

(1) "Bib. Theol. A. T." p.286
(2) Eze.40-48 assume a different viewpoint
(3) "Eze. Studien." p. 28

[illegible]

We may believe that Herzl was influenced in his teaching of individualism by Herzl, though he gave the notion a formal and dogmatic treatment, which differentiates it from the teachings of Herzl. It is the judgment of Buber:

"In der Bestimmung der nationalen Verantwortlichkeit des Einzelnen unterscheidet sich Herzl deutlich von Herzl."(1)

Herzl, like Herzl, uses the figure of a "[illegible]" [illegible]. See. I-2. In the matter of authorship of the book, they have been laymen at the feet of Herzl, cf. Jer. 15[illegible]. Herzl himself speaks in regard to the expectation of a coming Kingdom of Israel in Palestine over which a Herzlian world reign, Ezr. 10[illegible] cf. Jer. 20:[illegible].(2)

Herzl bears the impress of Jesuitic influence. He seems to have known the "Code, especially in [illegible]. Molenaer(3) attributes these chapters to a Hesuiten; but I can not follow his purely arbitrary conclusions. Herzl contrasts the Herzlyn [illegible] as D. For D the chief sins are a false cult, and "Geschlechtsgunst" cf. 2[illegible]. Herzl especially condemns cultains, [illegible]. The expression, "and they [illegible] know that I am Yahweh," Eze. [illegible] etc.. [illegible]

(1) "Mitt. Israel. A. I." p.[illegible]
(2) Eze. [illegible] a different viewpoint
(3) "Eze. Studien." p. 28

mark of the influence of the Deuteronomist.[1]

The following verses lead to the supposition that a Priestly Law, and a Law of Holiness had an influence on the mind of Ezekiel,[2] 22^{26} 33^{10} 36^{11} 40^{38} $43^{7,10}$ $44^{19,22,25}$ $45^{5,18ff}$ $46^{17,20}$.

The foregoing data have led me to conclude that there existed a "mental interaction" among the Prophets, and the other codes. Even as today one mind learns much from another mind; even as the thinking of other men stimulates ideas and attitudes upon their contemporaries or followers, so it was in the Prophetic Movement.

A similarity of structural analyses does not of necessity prove an interacting influence. But when the two figures are part of the same movement it is a different matter. The problem as to how one Prophet, even indirectly, came into contact with another cannot be considered here. No answer can be given as to the question: Why do not all the preceding Prophets seem to have influenced a following Prophet? The data, as indicated, do seem to indicate an interdependence of the Prophets as one aspect of the Preparation for the Prophecy.

(6) The Cultural-Environment of the Prophets influenced the growth and development of the "Prophetic Mind."

The Prophets received many beliefs, ideas, and

(1) cf. Bertholet, "Ezechiel," p. 504
(2) cf. Baudissin, "Einleitung," p. 456

many of the influence of the Deuteronomist.(1)

The following verses lend to the supposition that a Deuteronomic law, and a law of Moldmaas had an influence on the mind of Jeremiah.(2) 22,26 32,10 30,11 40,24 43,7.10 44,22.23 45,1.5.15 18 17,10

The foregoing data have led me to conclude that there existed a "mutual interaction" among the Prophets, and the other codes. Even as today one mind learns much from another mind; even as the thinking or other men stimulates ideas and attitudes upon their nonconformers or followers, so it was in the Prophetic Movement.

A detailed study of structural analysis does not of necessity prove an interesting influence. But when the two figures are part of the same movement it is a different matter. The problem as to how one Prophet, even indirectly, came into contact with another cannot be considered in no manner; or be given an to the question: Why do not all the preaching Prophets seem to have influenced a following Prophet? The data, as indicated, do seem to indicate an interdependence of the Prophets as one aspect of the preparation for the Prophecy.

(4) The Cultural-Environment of the Prophets influenced the growth and development of the "Prophetic Mind."

The Prophets received many beliefs, ideas, and

(1) cf. Bertholet, "Israel," p. 204
(2) cf. Duhlgren, "Stichometry," p. 40ff

literary fragments and figures from the thought world of their day. They were part of an ancient Oriental Culture. They used ideas in that culture. In this way the past built itself into their mental make up. It became a part of the back-ground of their minds.

The Prophet had a certain knowledge of the history of his people, and of the nations.[5] He used his knowledge of the past as a means of teaching Israel, illustratively, religious lessons for the present, cf. Amos 4^{6-11} Hos.5^{13} 6^{7f} $7^{7,11}$ $8^{4,9}$ 10^{9}; Isa. 7^{17} 10^{9f} 22^{5-11}; Jer.2^{16}; Eze.5^{5} 16. But he had, likewise, a philosophy of history, "dasz also alle Geschichte einem höheren Zwecke dient und einem göttlichen Ziel zustrebt."(1)

The Prophet shared the geographical ideas of his day.(2)

The beliefs of that day find re-expression in the prophetic literature; sometimes literally, sometimes with interpretation. The psychoanalyst would say that many of the current opinions, beliefs, or ideas of the day formed complexes in the fore-conscious region of the Prophet's mind. I should prefer to say,

> "Many of our more comprehensive beliefs come out of our past not as cogent logical inferences but as resultants of traditional opinion, hearsay, and suggestion often uncritically accepted..... our beliefs come out of life..... Suggestion rather than rational reflection plays the

(1) Bertholet "Kul,Israels" p.213. See Note 6.
(2) Ibid p.212

literary fragments and figures from the thought world of their day. They were part of an ancient Oriental Culture. They used ideas in that culture. In this way the past built itself into their mental make up. It became a part of the back-ground of their minds.

The Prophet had a certain knowledge of the history of his people, and of his nations. He used his knowledge of the past as a means of teaching Israel, illustratively, rational lessons for the present, cf. Amos 4:6-11 Hos. 8:13 6:7; 11 8:4,9 10:9; Isa. 7:17 10:24 12:5-11; Jer. 2:18; Eze. 5:1 16:46 Let he be, literate, a philosophy of history, "does also give Deuteronomic stress however Amos did not and stress Zeitlichen Ziel Quaterst."(1)

The Prophet shared the geographical ideas of his day.(2)

The belief of that day find re-expression in the prophetic literature; sometimes literally, sometimes with interpretation. The psychologist would say that many of the current opinions, beliefs, or ideas of the day formed nucleus in the fore-conscious region of the Prophet's mind. I should prefer to say,

"Many of our more comprehensive beliefs come out of our past not as sound logical inferences but as traditions or traditional opinion, prejudices, and superstition often unreflectively accepted . . . . . our beliefs come out of life . . . . . Suggestion rather than rational reflection plays the

(1) Hertzberg, "Und Israel" p. 13. Ex. [illegible]
(2) Isaiah p. 212

main part in the formation even of our governing ideas."[1]

The prophets were not exceptions to this rule. We find them giving expression to beliefs of their time, but not always with affirmation thereof. Amos' view of Moses as judge and lawgiver (cf.5:21-25) was the view of his contemporaries. Hosea 9:1-6 appears to express the popular idea that foreign soil means death for Israel; but he does not share in the narrow, more primitive view that Yahweh is God only in Palestine. Isa. 5:14,17 regards Sheol as a powerful animal with huge jaws and mouth, which swallows the dead. This may have been a common belief. The Immanuel figure of Ch. 7 was perhaps a well-known tradition of that day.[2] Ezekiel has the contemporary view that Jerusalem was the centre of the world, Eze.5^{5} cf.Isa.19^{24}. He states in a certain sense the popular, anthropomorphic conception of God, 1^{28} 9^{3} 10^{4} 11^{22} 3^{12} 8^{4} 5^{13} 7^{8} 21^{36}. Back of Eze.28^{13ff} was the popular idea of a "Gotterberg" on which was located a garden for the gods.

Knobel[3] would say that Israel regarded the earth as the mother of men. To them, she gave nourishment. If this be true we have a reflection of that belief in Jer.49^{48} Eze.25^{4} 16^{23} Isa. 3^{17} Eze 23^{15} Jer.46$^{11.24}$ Isa.22^{4} Jer.4^{11} 14^{17} 46^{19} 4^{31} 6^{23} Isa. 10^{30} 23^{10}.

The prophets made use of the current popular

(1) Strickland, "Psy. of Rel.Exp." p.143f
(2) cf. Greszmann, "Der Ursprung" p.277f
(3) I p.375f.

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Knobel[3] would say that Israel regarded the earth as the mother of men. To them, she gave nourishment. If this be true, we have a reflection of that belief in Jer. 49 Ezk. 28, 16 Isa. 17 Ezk. 32 Jer. 46 Jer. 11 Isa. 19, 31, 6 Isa. 10 Ezk. 20.

The Prophets made use of the current popular

(1) Strickland, "Ia. of Rel. Exp." p.1627
(2) cf. Gressman, "Der Ursprung" p.277f
(3) I p.372f.

eschatological views, though they revamped them in part at times. Amos reinterpreted the popular view of the Day of Yahweh, 5:18-20. Hosea 4^{3} describes the popular view of the coming catastrophe. Isaiah makes use of the popular Messianic belief, 9:2-7, (11:1-9(?)), 2:9-11. Isaiah pictures the judgment of the "Endzeit" with the figure of an overflowing stream, 8^{5-8}, 28^{14-22}, probably a popular belief, cf. Eze.38, 39. Jer. 23:5-6 is a current Messianic Belief. Eze. 1^{27} and 31, are popular eschatological images which were applied originally to a fire-god.(1)

The idea of the "North" Jer. 1^{14} Eze.14 28^{13ff} seems to have been a belief taken over by Israel from the Palestinian culture, where there was a belief that a Baal 795 had his seat upon Lebanon. Its origin was in Babylon.

There are reflections of popular "Märchen" in the Prophets. Thus are Eze. 16:1-14; 16-34 to be interpretated.(2) Jer. 3^{6-13} (cf Eze.23) may be another Märchen. There are data which would indicate the use of popular myths by the Prophets. Hosea 5:15-6:3 may be a reference to a dying god, who yet rises again, i.e., originally an Adonis myth.(3) In Amos $9^{2,3}$ we find in the serpent, 6177 a reference to a mythical monster. Isa. 2^{2ff} and 34^{10} reflect the popular mythology, even as do 17^{12-14} 30^{7}. Jer.5:15-19 reflects a mythological picture of a folk which have a gigant-

(1) See Greszmann, "Der Ursprung"-p.51;106
(2) See Gunkel,"Das Märchen im A.T." 113-116
(3) See Greszmann "Die älteste" p.382

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these. Amos reinterpreted the popular view of the Day of

Yahweh, [illegible]:12-20. Pages 4[illegible] therefore the popular view of the

coming catastrophe. Isaiah makes use of the popular Mess-

iah-to-be-hatched, [illegible], (11:1-9(?)), 2:2-11. Isaiah pictures

the judgment of the "Zodiacs" with the figure of an over-

flowing stream, 8[illegible]-9, 28[illegible]-32, probably a popular belief,

cf. Mac.26, 32. Jer. 23:5-6 is a current popular belief.

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[illegible] was [illegible] upon Lebanon. His oracle was in Delphi.

There are reflections of popular "gardens" in

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the popular eschatology, even as do 1[illegible]-14 30[illegible], Jer.5:14-19

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(1) See Gressmann, "Der Ursprung" p.83:104.
(2) See Duhm, "Das Buch Jesaia" p. 41-110
(3) See Gressmann "Die Schriften" p.[illegible]

ic mouth; Eze. 8:1-10 and 11:23-25 seem to have back of them a more primitive, popular mythological form.

We may think of Palestine as being in a sense a part of an ancient world culture. Israel in time assimilates certain beliefs and ideas and practises from this culture. This fact is often demonstrated by the Prophets for them.

Amos 3:3-6 seems to be a Proverb which really owes its origin to an Assyrian Proverb.

> "Wer wird schwanger ohne Zu empfangen, wer wird dick, ohne Zu essen." (1)

Amos 8^{10} reflects a primitive Tammuz-Adonis lamentation. Hosea 13^{14} comes out of the "altorientalischen Totenwelt. To that place of Nergal and Namtar, the pest-gods, came all demons and plagues,(2) Isa. 3^{1-2} pictures the "Period of the Curse," a common thought in Babylonia and Egypt. The Cherubim of 6^{1ff} may have their origin in Primitive Babylonian figures of Eze. 1-3 (3), Isa.7" is similar to the Prisna-Fragment of Asarhaddon.[7] The name Ar,el of Isa. 29^{7} may come from the Baby.-Assy., "Arollu". It is possible that Isa.4 indicates the influence of the Osiris cult in Palestine(4). Isa. 7^{14} may be a faint reflection of the primitive Sun-child, Hores, of Egypt. Jer.22^{18} reflects a Tammuz Lammentations. Jer.31^{32} describes an Assyrian

(1) Jirku,"Kommentar" p.214 cf Jager, Bz AII 274ff
(2) cf. "Istar's Journey."
(3) cf H. Schmidt p.126ff in Ευχαριστηριον cf Baudissin "Einl" p.464
(4) cf Kittel "Die hell. Myst." p.63

to count; See. B:1-10 and II:2-23 seem to have been of them a more primitive, popular mythological form.

We may think of Ptaheitep as being in a sense a part of an ancient world culture. Israel is a variation of certain belief-ideas and legends and practices from this culture. This fact is often demonstrated by the parallels for them.

Amos 3:3-6 seems to be a Israeli and/or reality ones like origin in an Assyrian Proverb.

"Wer wird zu Wunder ohne Ru ungetrogen, wer wird ohne, ohne Zu ersehn." (1)

Amos 3,10 reflects a pre-Aztec Teotihuacan-Aztec Imperialism. Joel 1:4 comes out of the "Altertumsliteratur Texte und". In that place of Herzel and Kantor, the pest-locusts, same all demons and figures,(2) Isa. 3:1-5 pictures the "Tierbad of the Dawn," a common theme in Babylonia and Egypt. The Overthrow of 8:17 may have their origin in Pretaitiva Ja-Jordan figures of See. 1-5 Isa.7 (3) is similar to the Prisma-Fragment of Assurbanipal. "Ta'a" means Ac. of Isa. 29 may come from the Holy-Ashy., "Arolim". It is possible that Isa. 1 indicates the influence of the Ostrie cult in Palestine (4). Isa. 7:14 may be a right reflection of the primitive Sun-child, Horus, of Egypt. Jer.22:14 reflects a Tammuz Lamentation. Jer.31:35 describes a Assyrian

(1) Zitat, "Zu Wunder" p.114 of Jager, Im Alt Orient.
(2) cf. "Ishtar's Journey."
(3) cf. Sobnick p.Light in Kinderzeichnung of Babylonia "Sind"
(4) cf. Artikel "Die Heil. Stat." p. 1.

gesture of mourning, Jer.32[10ff] reflects the Babylonian method of sealing a contract,[8] Not only the Cherubim of Eze.1-3, but the"Gotteswagen" find their source in the Babylonian thought world. In a Hymn to Nerub it is written,

"Infolge des donnernden Getoses deines Wagens eszittern bei deinem Marsch Himmel und Erde."(1)

Eze. 5[12] picture pest, hunger, and sword, which may correspond to the triad of plagues which came before the flood in the Gilgamesh Epic (XI-187). In Eze 12[13] 32[3] Yahweh fights against Tiamat. In Eze. 14[12ff] there are four judgments, which are very similar to those found in the Gilgamesch Epic. Eze. 26[20] is to be compared with the Gilgamesch Epoc, where the underworld is the dwellingplace of men. In Eze.27[30f] we have a picture of the mourning customs, altogether Oriental. Eze. 21[26] appears to reflect the Babylonian astrology. The idea of a world tree, Eze.31, is a reflection of the ancient idea of such a tree.

Thus the prophetic mind received ideas and beliefs from its environment which belonged to the ancient thought-world.

But the "Cultural-Environment of the prophets furnished them with a certain literary preparation. "Schon lange vor den Propheten musz in Israel eine reich entwickelte lyrische Literature, weltlichen u. geistlichen Inhalts, bestanden haben .....In beide Schatzkämmern, besonders natürlich in die des gottesdienstlichen Liedes, haben die

(1) Jastrow, Rel. I, 455 cf Jirku, Komm p. 209ff

gesture of mourning, Ter.20[1] reflects the Babylonian method of sealing a contract. [2] Not only the obverse of Ter.I-D, but the "Cortesano no" find their source in the Babylonian cosmos world. In a form to wear it is written,

"Indigo ne donnerhin Gotten notnes Tugend erzeiteren Das Gainer Tarar Mikael und Tzio."(1)

Ter. 5[12] pictures part, hunger, and death, with my correspond in the trial of pigeon with dove before the flood in the Gilgamesh Epic (XI-187). In Ter.12[13] 22[6] Kubaba fight against Tiamat. In Ter. 14[1811] there are four lamentations, which are very similar to those found in Gilgamesh Epic. Ter.20[1] is to be compared with the Gilgamesh Epic, where the underworld is a dwelling place of dust. In Ter.27[1] we have a picture of the mourning goddess, altogether Oriental. Ter. 21[26] appears to reflect the Babylonian astrology. The idea of a world tree, Ter.21, is a reflection of the ancient idea of such a tree.

Thus the prophetic mind received ideas and inspiration from its environment which belonged to the ancient theosophic world.

Out the "Cultural-Environment" of the Prophets Jeremiah then with a certain lit very preparation. "Sodom Jerusalem von den Babylonen aus in Israel eine radical entwickelte Syrische Literatur, wichtigen u. reichlichen Inhalts, Jesaiaden bezeugen .....In Geiste Babylonierern, besonders natürlich in die des Kosmotheologischen Ideen, wenn sich

(1) Jastrow, Vol. I, 488 of Litre, Form p. 2027

Propheten tief hineingegriffen und nach dem Muster der älteren Gedichte Weissagungen mit Liedern reich verziert."(1)

Hence we find in the Prophetic writings various songs,-

Trinklied,	Isa. 22^{13}
Spottlied,	Isa. 23^{16}
Klagelied,	Amos 5^{1f} Eze.19^{27} 28^{11} 32 Jer. 14^{2ff} 10^{ff} Hos 6^{1ff} 14^{4} Jer.3^{22ff}
Dankopferlied,	Jer. 33^{11}
Wallfahrtslied,	Isa. 2^{1ff}
Einzugslied,	Isa. 33
Leichenlied,	Amos 5^{1ff} Eze.19.27 Eze.28^{11ff} 32
Klagelied der Einzelnen,	Jer.15^{15ff} Jer.17^{14ff} 20:7ff
Liturgie,	Isa. 33^{1ff} (2)

We find likewise,

Scheltrede,	Isa. 1^{2f} Jer.2^{10-13} Isa.3^{13-15} Amos.
Mahnreden,	Jer. 7^{1-15} 11^{1-8} Am.5^{4} Isa.1^{10-17}

We find in the Prophetic writings, Hynmen,

Isa. 6^{3} 12^{1f} $25^{1.5.9}$ 26^{1-6} 30^{18d} Jer. 2^{6} $5^{22.24}$ $10^{6f.10}$ 10^{12-16} $31^{7,35}$ 33^{2} Am.4^{13} 5^{8} (3)

Weisheitslehre, Jer. 2^{8} 8^{8} 18^{8} Isa. 10^{1} 29^{14}

There are also certain Proverbs,

Isa. 9^{9} 9^{13} Jer. 31^{29} Eze. 16^{44} 18^{2}

No one can say how many of these songs were quoted, how many composed by the prophet himself.[9] But in either case we see the preparation of the prophetic mind. The fact that the

(1)Gunkel, R.G.G.IV 1884
(2) Based on Ibid
(3) Based on Gunkel "Einl. in Psalmen." p.32f

prophet used the literary "Gattungen" of his day but shows that he was trained to write in the thought forms of his day.

The prophet adorned his writing with a cultured literary style. He made use of similies, e.g. Isa.17[12] Jer.4[13] Eze.26[3] Hos.6[3]4[6] Am.5[6] 2[13]. He would at times use a metaphor, e/g/. Isa. 8[22] 9[1] Jer. 13[16] Am.5[18] 8[8] 9[5] Eze. 39[17ff] 2[6] Hos.5[13] 5[1] 9[8]. In Isa. 23[12, 15ff] and Jer.2[6] we have personification. That common Oriental literary form, the allegory, is often used e.g., Am.7[7f] 8[1f] Jer.1:11f;24. Jer.3[6ff] Eze.15,16,17,23,37[1-14]. He may use at will the Kina-metre, Amos 5[2].

These adornments of literary style are to be thought of, for the most part, as consciously striven for. A figure of speech may come to mind unexpectedly; but the mind is usually engrossed in thought relative to the matter. Quite often figures of speech are literary creations.

But the tendency of the prophets to use Paronomasie[a] is more spontaneous. It indicates the sparkling ingenuity of the Hebrew Mind. We find this figure in these references:

Isa. 5:7	משפח צעקה	משפט לצדקה
Hos. 9[15]	סוררים	שריהם
Isa. 1:23,	משוררים	שריך
Isa. 15[4]	(Not Isa. ben-amoz).	
Isa. 16:12	נלאה	נראה

Trogher used the literary "Zertungen" of his day but shows that he was trained to write in the thought-forms of his day.

The Prophet adorned his writing with a cultured literary style. He made use of alliteration, e.g. Isa.17:12 Ier.4:19 Eze.25:3 Hos.6:4 Am.5:6 Z.13:7. He would at times use a metaphor, e.g. Isa.5:22 Ier.10:16 Am.5:19 Hos.9:3 Eze. 39:17ff Z.6:1ff Isa.5:13 Ier.2:1. In Isa.52:13, 53:12 Ier.23:5 we have personification. That common Oriental literary form, the allegory, is often used e.g. Am.7:7 Ier.1:11ff. Ier.3:6ff Eze.16:4,17:2,27:1-4. He may use at will the idioms-metre, Ezra 5:2.

These adornments of literary style are to be thought of, for the most part, as consciously written for. A figure of speech may seem to mind unexpectedly; but the mind is usually engrossed in thought relative to the matter. Quite often figures of speech are literary creations.

But the tendency of the prophets to use metaphorical more spontaneous. It indicates the superior imagination of the Hebrew mind. We find this figure in these references:

Isa.5:7 ezra zayd
ngrzt

Hos.9:16 ofrrim onrrd

Isa.1:22, ofrrim rrm

Isa.13:4 (not Isa. ber-amon).

Isa.16:12 nrrz nrrz

Isa. 22: יוכסה וסה וסמוכה וסבוכה

Hos. 8:7, קסה צמח

Somewhat different are the word-plays in Amos 8:1f,(קץ קיץ), Isa. 7^{9} Amos 5^{5} Isa. 10^{18} 30^{16}, Hos.2^{18} Isa.17^{1ff} 29^{9} Jer.1^{11f}; 23^{33ff} 6^{1} Hos.13^{15} 4^{15} Isa.10^{24-34} Here we have a rational attempt to drive home an idea, or truth, by a literary device.

We are not to imagine that a literary style, or skill in the use of literary devices comes in a miraculous fashion. It is to be accounted for by the influence of environment, and by conscious endeavor. Amos and Hosea use skilfully the literary devices of their day,- the Drohung, Scheltwort, Klagelied, Hymnus, Mahnung, Allegory, Word-play, Parallelism. Whether they were of the "educated class" we cannot say. But of Isaiah the nobleman we may say,

> "Die rhetorisch und dichterisch geschulte Form, in die er seine Reden einkleidet, seine aus Mannichfachen Gebieten des Wissens, aus der Naturkunde wie aus der Geschichte und der Politik, entlehnten Anspielungen und Vergleiche zeigen, dasz er zu den Gebildeten seiner Zeit gehörte." (1).

Jeremiah was preeminently a poet. This is seen in his short word pictures, 14^{2} $31^{5f,13,15}$ 14^{19f} 15^{9} 20^{14f}; in his ability to let the people speak,30; 14; 4^{5ff} 3^{21ff} 6^{1f} 6^{22f} 9^{18f} 6^{16f} 7^{4} 8^{8} 9^{3} 11^{19} 12^{4} 13^{12} 17^{15} 18^{18} 20^{10} 22^{14} 23^{25} 38^{22} 45^{3} in his Confessions,

(1) Baudissin "Einl." p.330 cf. the figures in,- 72 5^{26} 7^{18} 8^{6f} 7^{20} 10^{5} 28^{1-4}

7:16-20	15:16b-21
11:18-23	17:14-18
12:1-6	18:18-23
15:10-16a	20:7-13
	20:14-18;

in his use of Drohrede, $22^{10,13-24}$ 38^{22} 27^{12}; Orakel, 7^{1-2f}; Buszliturgie, 14^{19-23} 3^{6-14}; Disputation 2^{1-28} 15^{10-20}; Leichenlieder, 9^{9} 9^{19ff} 14^{17f}; Klagelied, 12^{7-12}; Gesichtsweissagung, 4^{29ff} 6^{22-26}. As a member of a Priestly family he received a literary training, we dare assume.

Ezekiel writes a worthy prose style. This is seen in his imaginative pictures, 1-3; his use of allegories, 15, 16, 17, 23, 37; his love of details, 40-48. As priest he, too, was trained in literary pursuits.

The Great Literary Prophets, then, were men of literary genius. But they were trained for the task which they took upon themselves by the environment of their society, and in cases, it may be directly.

3. Conclusion.

The Prophets did not spring, as it were, out of a clear sky. They received a "Preparation" at the hands of their Social Environment. The beliefs, opinions, ideas, ideals, traditions, thought-forms of their day entered into the back-ground of their minds. Thereto must be added the

observations of the Prophets themselves. It was in part out of this treasury that the Prophet later spoke and wrote.

In the prophetic mind remained images of sense perceptions; the memory of current customs and institutions; the influences of the family life and of the "educational system;" the interdependence of the Prophets; and the influences of the Cultural environment, as seen in terms of beliefs as to history, and geography, religious beliefs and traditions, popular Märchen and myths, the cultural influence of an Oriental thought world, and the influences of the contemporary literary world.

It was in this manner that the prophetic mind was given a mental content and background. The idea that the Prophets spoke and wrote out of a clear sky, or by verbal Divine Inspiration (as the method of receiving all ideas, etc.,) is popular, unthinking credulity and non-critical superstition. The Prophetic Mind of the Great Literary Prophet was developed, grew in content, in the same way that any other normal mind developes. Thus this chapter has much to say for the normal experience of the Great Literary Prophets, for all of the material indicated in these paragraphs has to do with the normal "Preparation" of certain minds for their tasks. Of course, a neurotic may have the same "Preparation." But this does not refute the fact that the work of the Great Literary Prophets describes them as individuals who proceeded in their activity

observations of the Prophets themselves. It was in part out of this tremendous that the Prophet-Seers spoke and wrote.

In the prophetic mind received images of dense perceptions; the mosaic of current customs and institutions; the influences of the family life and of the "educational system;" the interdependence of the Prophets; and the influences of the political environment, as seen in terms of beliefs as to history, the geography, religious beliefs and traditions, popular prejudices and myths, the cultural influence of an orthodox thought world, and the influences of the contemporary literary world.

It was in this manner that the prophetic mind was given a cultural content and background. The idea that the Prophets spoke and wrote out of a silent sky, or by verbal Divine Inspiration (as the method of receiving all ideas, etc.,) is popular, exhibits credulity and uncritical superstition. The Prophetic mind of the Great Literary Prophets was developed, grew in content, in the same way that any other normal mind developes. Thus this chapter has much to say for the normal experience of the Great Literary Prophets, for all of the material included in these preceding has to do with the normal "preparation" of certain minds for it in terms. Of course, a mystic may have the name "Preparation." But this does not refute the fact that the work of the Great Literary Prophets describes them as individuals who proceeded in their activity

along the lines of normalcy, The content of much of their utterances can be explained by the data of the normal development of the self.

CHAPTER IV.

The Call to the Prophetic Office.

"Dein Orakel zu verkunden,
warum warfest du mich hin
in die Stadt der ewig Blinden,
mit dem aufgeschlosznen Sinn?
Warum gabst du mir zu sehen,
was ich doch nicht wenden kann?
Das Verhängte musz geschehen,
das Gefürchtete musz nahn."

"Kassandra" - Schiller.

1. Introduction.

The phrase, "The Call to the Prophetic Office," is an expression, which seeks to describe a religious experience, which the Prophets underwent. The call of the Prophet seems to have been the beginning of his ministry. The beginning of the Prophetic call is not to be determined in definite terms. It is not possible to be absolutely definite relative to any type of experience, especially when there are almost no data at hand relative to that experience. One can say, however, that the Call finds its sources in the life and the experience, especially religious, of the Prophet, and in the current events of the day.

It is at once evident that the prophetic call is an important event, a definite event, in the prophetic religious experience. Though the call can not solve the problems of the future, nor determine certain minute details of action relative to those circumstances in regard to which the prophet must speak and act, it does at least give to the prophetic character its dominating note, viz., that the whole self of the man in question shall be devoted in loyalty to Yahweh, that the man's mental states shall be used for the interpretation of life and history and for the spiritual growth in power, in absolute obedience to the will of Yahweh, from the standpoint of the holiness of Yahweh.

The prophetic consciousness is born in the exper-

I. Introduction.

The phrase, "the call to the prophetic office," is an expression, which seeks to describe a religious experience, which the prophets underwent. The call of the Prophet seems to have been the beginning of his ministry. The beginning of the prophetic call is not to be determined in definite terms. It is not possible to be absolutely definite relative to any type of experience, especially when there are almost no data at hand relative to that experience. One can say, however, that the call finds its sources in the life and the experience, especially religious, of the Prophet, and in the current events of his day.

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The prophetic consciousness is born in the expert-

ience of the prophetic call. The call is not to be thought of merely as a premonition of the Nation's downfall, as Smend and Kaplan maintain.(1) There is involved in the call a religious experience, which awakenes in the Prophet the Consciousness of his mission. There may be the intuitive element in it; but much more is involved.

But are the calls of the Great Literary Prophets to the prophetic office to be thought of as abnormal experiences, or as normal? One might say that the call of Bunyan, or of Mohammed, or of George Fox, was an abnormal experience. Is the same conclusion valid for the calls of the Great Literary Prophets? Only an investigation of the data, which describe the calls of those prophets can lead to a conclusion. I shall seek to determine in this chapter whether or not the call of the Great Literary Prophet was a normal religious experience. And whether these prophets were at the time of their call in good psychic health? How interpret the calls of Amos, Hosea, of Isaiah, of Jeremiah, of Ezekiel?

Each call must be considered separately; for one pattern-interpretation can not be fitted to these experiences as a means of explanation.

(1) cf. Kaplan "Psy. of Prophecy" p. 92

lands of the prophetic call. The call is not to be thought of as truly even a premonition of the Nation's downfall, as Amos and Kaplan maintain.[1] There is involved in the call a religious experience, which awakens in the prophet the consciousness of his mission. There may be the intuitive element in it; but much more is involved.

But are the calls of the great literary Prophets to the prophetic office to be thought of as abnormal experiences, or as normal? One might say that the call of Isaiah, or of Jeremiah, or of George Fox, was an abnormal experience. Is the same consideration valid for the calls of the great Literary Prophets? Only an investigation of the data, which describe the calls of these Prophets can lead to a conclusion. I shall seek to determine in this chapter whether or not the call of the great Literary Prophet was a normal religious experience. Are we from these prophets of the time of their call in good Psychic Reality. How interpret the calls of Amos, Hosea, or Isaiah, or Jeremiah, or Ezekiel?

Each call must be considered separately; for the pattern-interpretation can not be fitted to these experiences as a scheme of application.

(1) cf. Kaplan "Psy. of Prophecy" p. 92

2. An Investigation of the "Modern Call," to the Religious Office.

In order to gain a certain, sympathetic, parallel approach, at least, to the prophetic call, I shall give the results of a certain, small investigation I conducted relative to the modern "Call to the Ministry." I sent out one hundred questionaires to as many ministers in various sections of the country. In answer I received fifty-two descriptions. I shall discuss the investigation, analyze briefly the answers, which I received.

The questionaire consisted of eight questions, the diction of which I formulated purposely. The eight questions were:

1. Describe your "Call" to the ministry.
2. Was it emotional, rational, or both? Specify if possible.
3. Did you feel as if you could not escape it? As if forced into it?
4. What about a "feeling of persistant impulsion"?
5. In what way were you conscious of the Act of God therein?
6. At what age?
7. How near conversion?
8. What do you consider as preparatory factors which led to your "Call"?

I shall incorporate in the Notes to this Chapter, seven examples of the answers I received.[1] In most cases,

c. An Investigation of the "Modern Call," to the Religious Order.

In order to gain a certain, exact and, overall approach, at least, to the prophetic call, I shall give the results of a certain, small investigation I conducted relative to the Modern "Call to the Ministry." I sent out one hundred questionnaires to as many ministers in various positions of the country. In answer I received forty-two questionnaires. I shall discuss the investigation, analyze briefly the answers, which I received.

The questionnaire consisted of eight questions, the nature of which I formulated purposely. The eight questions were:

1. Describe your "Call" to the ministry.
2. Was it sudden, rational, or both? Specify if possible.
3. Did you feel as if you could not escape it? As it forced into it?
4. What about a "feeling of relative inquietude"?
5. In what way were you conscious of the Act of God therein?
6. At what age?
7. How most convenient?
8. What do you consider as preparatory factors which led to your "Call"?

I shall incorporate in the notes to this Chapter, seven examples of the answers I received.[1] In most cases,

the name of the person was withheld, at my request. This was done in order to avoid any sub-conscious influence in an interpretation, in case I knew the man.

What were the results of this investigation? Fourteen described their experience as "rational"; eleven as "emotional"; twenty-three as "both"; the other four were not certain. One spoke of his call as "a growing experience, which involved both emotional and rational elements."

Eighteen felt that they could have escaped the idea of entering the ministry; thirty felt that they could not have escaped the "Call." E.G., "I did feel I would never be happy unless I entered the ministry - for I felt it my privilege, where I could do the most good." "No, not forced-but felt a mystical urge to choose it." "My convictions were so strong from within that I felt impelled to do it."

Six were not aware of a "feeling of inner impulsion;" thirty-three were conscious of such a feeling. "I felt from childhood that I would'be called'-for I felt it the greatest calling." "Not as coercion, but as the calm pressure of the right." "There was a feeling of 'This you ought to do'".

All except five were conscious of the act of God in the experience. One describes that feeling as follows, "Feeling of oneness of spirit and purpose and cooperation in carrying out the Father's interests." Another, "Restlessness before decision; peace after decision." Still another,

the name of the person was withheld, at my request. This was done in order to avoid any sub-conscious influence in an interpretation, in case I knew the man.

What were the results of this investigation? Fourteen described their experiences as "rational"; eleven as "emotional"; twenty-three as "both"; the other four were not certain. One spoke of his call as "a growing experience, which involved both emotional and rational elements."

Nineteen felt that they could have avoided the idea of entering the ministry; thirty felt that they could not have escaped the "call." E.g., "I did feel I could never be happy unless I entered the ministry - for I felt it my privilege, where I could do the most good." "No, not forced - but felt a spiritual urge to choose it." "My convictions were so strong from within that I felt impelled to do it."

Six were not aware of a "feeling of inner impulsion;" thirty-three were conscious of such a feeling. "I felt from childhood that I could be called - for I felt it the greatest calling." "Not an obsession, but an inner consciousness of the right." "There was a feeling of 'this is what God's to do'."

All except five were conscious of the aid of God in the experience. One describes that feeling as follows, "Feelings are concerned with unity and purpose and accomplishment in serving God the Spirit's interest." Another, "Realization that before Jesus; prayer & for revelation." Still another,

"Thru a sense of peace and 'sonship' when I surrendered to the 'impulse' that I was called. Thru a sense of wretchedness and unworthiness, when I drew back from 'the Call!"

Various ages were given as the age when experience occured,- two placed the 'call' at 8-10 years of age; one at 12; two at 14; one at 15; six at 16; two at 17; seven at 18; three at 19; three at 20; three at 21; two at 22; four at 23; three at 24; one at 25; two at 26; one at 27; one at 16-18; one at 18-19; one at 18-23; one at 14-23; one at 20-23; one at 23-24. In each case the Call came to a young man; but this fact does not exclude the possibility and the fact of a more mature person having the same experience.

An annotation of the "Preparatory factors"(Q.8) is as follows: a definite bent, or capacity; a religious home; religious education; church services; inner desire; the need for such work; preaching; father a minister; older brother a minister; the challenge to such a life; social influence; regular study of the Bible; suggestion of friends and pastor; personal work; own rational and emotional conviction; social heredity; parents' prayers; problem of a life work.

An external, or objective incident, led to the call, was an immediate cause, in nine instances. In three cases a period of long meditation preceeded the experience.

In seven instances the experience of conversion,

"There a sense of peace and 'security' when I surrendered to the 'temples' that I was called. There a sense of wretchedness and unworthiness, when I drew back from 'the call.'"

Various ages were given as I go when experiences occurred.- Two placed the 'call' at 8-10 years of age; one at 12; two at 14; one at 15; six at 16; two at 17; seven at 18; three at 19; three at 20; three at 21; two at 22; four at 23; three at 24; one at 25; two at 26; one at 27; one at 28-29; one at 29-30; one at 30-31; one at 34-35; one at 35-36; one at 36-37; one at 40-45; one at 45-46. In each case the call came to a young man; but this fact does not exclude the possibility and even fact of a more mature person having the same experience.

An enumeration of the "Preparatory factors" (q.v.) is as follows: a definite bent, or ownership; a religious home; religious education; clerical environment; higher ideals; the need for work; preaching; hearing a minister; older brother a minister; the influence to such a life; social influence; regular study of the Bible; conversion of relatives and pastor; personal work; own national and sectorial motivation; social credibility; parents' prayers; precision of a life work.

An external, or objective incident, had in the call, was not a proximate cause, in some instances. In three cases a period of long meditation preceded the experience.

In seven instances the experience of conversion,

and a call came together. It was often observed that the younger the subject the more emotional was his experience. This was true of fifteen instances. When a certain length of time had elapsed between conversion and the call, the latter became predominantly rational. This was illustrated by thirteen cases:

Age of Conversion	Age of Call
20	27
10	24
8	26
17	23
11	24
12	21
12	24
7	17
16	23
11	16
8	18
16	22 (but "both").
11	23

The opposite may be true, however, for there is no measuring-rod experience. When a distance of time elapses between the Conversion, and the Call, the latter experience may be primarily emotional.

and a call came together. It was often observed that the younger the subject the more quickly was his experience. This was true of children [illegible] tentonne. When a certain length of time had elapsed between conversation and the call, the latter became predominantly rational. This was illustrated by children needs:

Age of Conversation	Age of Call
20	27
10	24
8	28
17	23
11	24
12	23
12	24
7	17
16	23
11	18
9	18
15	24 (but "both")
11	23

The opposite was true, however, if there is no adequate-time-and experience. Also, a distance of time elapsing between the conversation and the call, the latter experience was predominantly rational.

Age of Conversion	Age of Call
10	16
16	23
14	18
20	26
9	20-23

The above-mentioned statements summarize the results, which may have some bearing on the problem of the Prophetic Call.

The Call of one individual can never be used as the pattern by which another individual's Call is to be cut out. It is not my purpose to make that use of the results obtained. The differences in social heredity and environment, especially the fact of Jesus, and of our present educational system, and the Oxidental temperament, give to the experiences I have summarized a mental content, which differentiates them somewhat at the very beginning from the Prophetic Call. On the other hand, there is involved a certain emotional and rational and temperamental content, which may be similar. I write "similar," because the fact that Questionaire no. 37 experienced Conversion and Call at the same time, for example, does not prove that Jeremiah had that kind of experience. It only gives one the feeling of greater certainty that, if the literary data, which describes Jeremiah's Call, lead to that conclusion, then "that Conclusion" as an interpretation is strengthened by the fact that another individual states quite definitely that his Call

Age of Conversion	Age of Quiz
11	16
13	23
14	18
20	24
3	6-23

The above-mentioned statements summarize the results, which may have been leading up to a problem of the Prophetic Call.

The call of one individual can never be read as the pattern by which another individual's call is to be worked out. It is not my purpose to derive that use of the results obtained. The mind reveals it social heredity and environment, especially the fact of Israel, and of our present educational system, and the Christian temperament, due to the experiences I have analyzed a mental content, which differentiates this component of the truly originating from the Prophetic Call. On the other hand, there is involved a certain neurotical and rational and temperamental content, which may be at fault. I write "similar," because the fact that questionnaire no. 27 experienced Conversion and Call at the same time, our example, does not prove that there is such a kind of experience. It only gives one the feeling of strong mentalizing type, in the literary data, which describe Jeremiah's Call. Lead to that speculation, then "that conclusion" as an interpretation is strengthened by the fact that another individual states quite definitely that his Call

accompanied his conversion. It is in this manner that I shall make use of the data obtained through the Questionaire. They shall ever be illustrative, rather than decisive. The fact that one person had such and such an experience only makes that experience a possibility for another person. The experience may be ascribed to that other person on the basis of the records. But the records tell so little from a psychological point of view. In that case, there must ever be a certain subjectivity involved in the interpretations suggested. 2.

3. Studies of the Call of Each Great Literary Prophet.

How, then, is one to describe and interpret the calls of Amos, Hosea, Isaiah, Jeremiah, and Ezekiel.? By which particular kind of religious experience if any, may one describe "these calls?" What is the bearing of each call upon the Prophet's normal religious experience?

Any attempt at an interpretation of the call of the Great Literary Prophets to the prophetic office must bear in mind the emotional thinking, which is characteristic of the Hebrew mind.

(1) Amos.

The description of Amos' call to the prophetic office is found in three passages,-

Amos' Call (7:10-15) 3.

10. Then sent Amaziah, priest of Bethel, to Jereboam, king of Israel, saying: There conspires[1] against thee Amos in midst of the house of Israel; not[2] is the land able to endure[3] all his words.

11. For thus is Amos speaking,-
By[1] the sword shall die[2] Jerobeam, and Israel will certainly be led[3] into Exile from upon his land.

12. Then spoke Amaziah to Amos,
Seer,[1] go[2] hasten[3] thou hence to the land of Judah, and eat there bread, and there play the prophet.[4]

13. But in Bethel[1] not shalt thou yet further[2] prophesy, for a sanctuary of the king <u>it</u>, and a royal house,[3] <u>it</u>.

14. Then answered Amos, and said to Amaziah,
Not a Nabi I, and not a Nabi-Son, I, For a herdsman,[1]

4. Studies of the Call of Moses' great Last Party Prophet.

Now, then, is one to describe and interpret the calls of Amos, Hosea, Isaiah, Jeremiah, and Ezekiel? By which particular kind of religious experience if any, may one describe "these calls"? What is the bearing of each call upon the Prophet's normal religious experience?

Any attempt at an interpretation of the call of the Great Literary Prophets to the prophetic office must bear in mind the emotional tendencies, which is characteristic of the Hebrew mind.

(1) Amos.

The description of Amos' call to the prophetic office is found in three passages:-

Amos' Call (7:10-15) 3.

10. Then sent Amaziah, priest of Bethel, to Jeroboam, king of Israel, saying: The conspiracy[1] against thee Amos in midst of the house of Israel; not is the land able to endure all his words.

11. For thus is Amos saying:-
By the sword shall die Jeroboam, and Israel will certainly be led into exile from upon his land.

12. Then spoke Amaziah to Amos:
Seer, go-flee[1] to the land of Judah, and eat there bread, and there play the prophet.

13. But in Bethel[1] not shalt thou yet further[2] prophesy, for a sanctuary of the king it, and a royal house it.

14. Then answered Amos, and said to Amaziah:
Not a ha-i I, and not a son-son, i, for a herdsman[1]

I, and a cultivator of sycamore-trees.

15. But Yahweh took me from behind the herd, and spoke to me Yahweh, Go, Be a prophet[1] against[2] my people, Israel.

3:8

3. A lion roars,[1] who feareth not?[2]
Yahweh has (repeatedly) spoken,[3] who will not prophesy?[4]

1:2

2. And he said, Yahweh from Zion will roar, and from Jerusalem will he give his voice; then shall fade[1] the pastures of the shepherds, and shall be parched the top of Carmel.

How is one to understand these passages? What was the religious experience, which lay back of them? What is the meaning of "Yahweh took me from behind the herd, and spoke to me Yahweh, Go, Be a Prophet against my people, Israel?" How did Yahweh "roar," and "speak?" Sellin would see in the call a vision,-"er ist Visionär .... und hat die Gabe, das Wort Gottes zu hören. Dieser ist ihm in einem persönlichen Erlebnis in der stillen Steppe, von dem er 7[15] und 3[8] andeutend spricht; nahe getreten, hat ihn innerlich überwunden."(1) But there is no basis upon which to build a conclusion that we have here a vision, or audition, in an abnormal sense. The conclusion is purely subjective. I

(1) "Geschichte" I. p. 249

1, and a cultivator of sycamore-trees.

12. But Yahweh took me from behind the herd, and spoke to me Yahweh, saying, Go a prophet against my people, Israel.

2:8

4. A lion roars,[1] who fourth not?[2]
Yahweh has (repeatedly) spoken,[3] who will not prophesy?[4]

1:2

5. And he said, Yahweh from Zion will roar, and from Jerusalem will he give his voice; then shall the
the pastures of the shepherds, and shall be parched
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(1) "Prophetenrt" I. p. 249

believe that another assumption explains better the figurative language involved in these three passages.

We have here, to be sure, a religious experience. But how shall we interpret it?

First of all, it must be remembered that in Amos we have a Hebrew Temperament, which may be described as an

Introverted)
Extroverted) Thinking Type.

He can not tolerate exceptions to his ideal. He is enough of a Hebrew to react emotionally to any violations thereof. He judges, however, with a certain rational coolness and stubbornness the social life of his time.(1)

We must remember, too, that Amos was a citizen of Judah. 4 . This fact would mean for him a certain Preparatory Experience; for back of each call there are certain Preparatory factors. This fact was clearly indicated by the Questionaire.

Amos, before his call, was a loyal follower of Yahweh. From his childhood up, we may feel assured, he had been taught that Yahweh was Judah's God. He was a man of the desert, comparatively speaking, i.e., of the quiet, country spaces. He travelled somewhat during the season of sycamore-tree pruning, and also for the sake of finding a market for his herdsman's produce. He had the opportunity to observe the contemporary social and religious life, and political

(1) cf. Ch. I

believe that another description explains better the figurative language involved in these three passages.

We begin here, to be sure, a religious experience.

But how shall we interpret it?

First of all, it must be remembered that in Amos we have a Hebrew Temperament, which may be described, as an

Introverted)
Extroverted) Thinking Type.

He can not tolerate exceptions to his creed. He is enough of a Hebrew to react emotionally to any violations thereof. He judges, however, with a certain rational moderation and stubbornness the social life of his time.(1)

We must remember, too, that Amos was a citizen of Judah. A - This fact would mean for him a certain temperamental differences; for back of each call there are certain preparatory factors. This fact was clearly indicated by the questions.

Amos, before his call, was a loyal follower of Yahweh. From his childhood up, he had real assured, he had been taught that Yahweh was Israel's God. He was a man of the desert, comparatively speaking, i.e., of the south, country people. He travelled somewhat during the season of agricultural pursuits, and also for the sake of finding a market for his herdsman's produce. He had the opportunity to observe the contemporary social and religious life, and political

(1) cf. op. cit.

problems.

His contemporaries believed in a "Day of Yahweh"; a day, when Yahweh, would cause "die goldene Urzeit" to return; a day, when Yahweh would exalt Israel above the other nations.

Amos, this primarily thinking, Hebrew type, pondered much over this popular belief. He reviewed it especially in the light of the religious and social and political life of the times. He was a citizen of Judah, where the Back-to-Yahweh sentiment simmered most strongly.(1) We may assume that Amos felt at one with this sentiment. The religious cultus, the social customs and life, the political policies, were contrary to the Yahweh of the fathers; they were in reality foreign to him. Even as much could be said for the popular נביא Amos saw clearly that there was a class rivalry in which the poor were oppressed, 3^{9} 4^{1} 5^{11f}. Avarice ruled 3^{10}; men anxious for profit, dealt in commercial activities, 8^{5}. Even a man's last stitch of clothing was taken from his back, 2^{8}. And then came slavery, 2^{6}. The judiciary was likewise corrupt, 5:7, 10-12. 15. 6^{12}. The cultus was no better, 5^{5}.

As the herdsman contrasted the cultus and social system of the contemporary culture with the simple ways of the desert Yahweh of the fathers, he came to feel with the reform sentiment in Judah that the entire system was contrary to Yahweh, cf. 5:25; 4:6ff. 4:4-5.

(1) Cf. Ch. 1

problem.

His contemporaries believed in a "Day of Yahweh"; a day, when Yahweh, would cause "his golden Israel" to return; a day, when Yahweh would exalt Israel above the other nations.

Amos, this practically thinking, Hebrew type, pondered much over this peculiar belief. He reviewed it carefully in the light of the realities and social and political life of his times. No war of nations of Judah, where the Yahweh-worshipers dwelled most strongly.(1) We may assume that Amos felt at one with his neighbors. The religious critics, the social reformers and life, the political politics, were commonly to the Yahweh of the fathers; they were in reality Israelism to him. Even as such would be said for the peculiar kind Amos has clearly that there was a close rivalry in which the poor were oppressed, S^{9} & S^{10}. Average yield S^{10}; merchants for profit, really in commercial activities, S^{2}. Even a small relief of disorder was taken from his back, S^{9}. And then came diversy, S^{9}. The judiciary was likewise corrupt, 5:7, 10-12, 14, S^{12}. The cultus was no better, S^{5}.

As the Hebrews contrasted the cultus as a moral system of the contemporary culture with the simple ways of the desert Yahweh of the fathers, he came to feel with the reform conclusions in Judah that the entire system was contrary to Yahweh, cf. 5:22; 4:4ff. 4:4-5.

(1) cf. Ch. I

Yahweh's folk had abandoned Yahweh, in reality.

But how will Yahweh react to this situation? The Day of Yahweh comes, but as darkness and destruction. Wellhausen writes of Amos and the other Great Literary Prophet's, "Nicht die Sünde des Volkes veranläszt sie zu reden, sondern der Umstand, dasz Yahwe etwas tun will, dasz grosze Ereignesse bevorstehen." (1) So far as Amos is concerned both factors were preparatory factors in his call.

We have, then, a Hebrew in Amos, who is loyal to the Yahweh of the fathers, as against the Canaanite culture of the contemporary national life. He has come to believe in a Yahweh, whose moral law is over the nations, to which law all nations must conform, including Israel, or else feel the divine retribution. (2) He had come to the conclusion that Yahweh will not spare even the Hebrew people. But it had not yet occured to him to announce publically this conviction. He was not a Nabhi'. In fact, the Nebhi'im seemed to him, in their ecstatic proceedures, contrary to Yahweh.

How did he come to the consciousness that he, Amos, the herdsman, was to speak abroad his thoughts as the will of Yahweh? A religious experience gave to him that impulse.

I believe that Amos' call, structurally, was similar to that type of religious experience., which we describe as a

(1) "Skizzen" I - p.50
(2) The question "How did Amos come by this belief?" can not be considered here.

Yahweh's folk had abandoned Yahweh, in reality.

But how will Yahweh react to this situation? The Day of Yahweh comes, but as darkness and destruction. Wellhausen notices of Amos and the other OT at literary productions, "Might die Boote des Volkes wegwerfen, wie ein rudern ungern der Seeland, wenn Sturm ihnen zum Wind, dass Moose Wellen Wasser bespritzt." (1) So, Amos is convinced both Prophets are Deuteronomy Judges in his call.

We have, then, a Nabiyim in Amos, who is loyal to the Yahweh of the Fathers, an against the Canaanite culture of the contemporary national life. He was so a believe in a Yahweh, whose moral law is over the nations, to which law all nations must conform, including Israel, or else feel the divine retribution. (2) He had come to the conclusion that Yahweh will not spare even the Hebrew people. But it had not yet occured to him to announce publicly this conviction. He was not a Nabi. In fact, the Nabi's seemed to vie in their ecstatic processions, contrary to Yahweh.

How did he come to the realization that he, Amos, the herdsman, was to speak against the people as the will of Yahweh? A religious experience gave to him that impulse.

I believe that Amos' call, structure(?), was similar to that type of religious experience, with an overtone as a

(1) "Skizzen" 1 - p.80
(2) The opinion "how did Amos come by this opinion" can not be conducted here.

"Crisis Conversion." The Questionaire indicated that conversion and call can come together in a religious experience. Though the rational context for Amos would be different from that involved in a Christian conversion, we may feel, however, that he had a similar experience, structurally.

A structural analysis of a crisis conversion indicates three stages in that type of experience.

1st. Conviction.

2nd. Crisis.

3rd. Relief.

In the first stage the feelings involved are those of dissatisfaction and depression. For Amos these feelings would arise because of the social and religious status of the culture of the day. He was sufficiently an Extroverted-Thinking type to be impatient at any infringement of his ideal,- loyalty to Yahweh. He was, however, a Thinking Type, so that he did meditate over the way in which Israel was denying the Yahweh of Old. He was also sufficiently Hebrew to react somewhat emotionally to the, to him, evident infringement of the ideal of loyalty to Yahweh. In addition, he saw the political danger on the horizon. And, he believed that the Day of Yahweh <u>would</u> come soon,- but a day of darkness for Israel, because of her departure from the true Yahweh. This situatiom,- I have described it briefly in the aforegoing paragraphs,- brought about in Amos a stage of dissatisfaction and depression, which is similar to "Conviction."

"Crisis Conversion." The questionnaire indicates that conversion may well come together in a religious experience. Though the national concept for Amos would be different from that involved in a Christian conversion, we may feel, however, that he had a similar experience, structurally.

A structural analysis of a Christ conversion indicates three stages in that type of experience.

1st. Conviction.

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In the first stage the feelings involved are those of dissatisfaction and depression. For Amos these feelings would arise because of the social and religious state of the culture of the day. He was politically an Interventionist-Thinking type to be important of any importance of his Local-Loyalty to Yahweh. He was, however, a Thinking Type, so that he did meditate over the way in which Israel was denying the Godhood of God. He was also politically Conservative to resent something contrary to the, to him, evident intervention of the Ideal of Loyalty to Yahweh. In addition, he saw the political danger of the moment. And, he believed that the Day of Yahweh would come soon - but a day of deliverance for Israel, because of her deliverance from the true Yahweh. With Christians, I have described it briefly as the dissatisfaction-depression about in Amos's stage of dissatisfaction and depression, which is similar to "Conviction."

Then came the crisis. It is described by 1:2 and 3:8.

> "Yahweh from Zion will roar, and from Jerusalem will he give his voice; then shall fade the pastures of the shepherds, and shall be parched the top of Carmel."
>
> "A lion roars, who feareth not? Yahweh has spoken, who will not prophesy?"

Bertholet has suggested that these verses describe a Sirocco-Storm, which constituted for Amos the background of his call, just as Luther came to a decision to become a monk, during a thunder storm.(1) I think the suggestion good. That is, these verses constitute a stage in Amos' call. They picture that experience, which was for him "the crisis."

Amos was in the stage of conviction we may say. That is, he was depressed because of the contemporary disloyalty to Yahweh, and the coming Day of Destruction. While he was in this state of feeling, he experienced a dreaded Sirocco-Storm. Whether it came from the direction of Zion, or not, makes no difference. Amos shared in the popular belief that a storm is a manifestation of Yahweh.(2) Like Isaiah he could have thought of Zion as Yahweh's particular abode. The argument on the basis of "inconsistent with his main teaching" does not apply. We have to do here with life, and not with a logician. The storm was the immediate cause of an emotional reaction in Amos' consciousness in terms of fear and awe. But this sensory experience with the resultant

(1) "Festschriff für Bonwetsch." p. 1-12.
(2) cf. Greszmann, "Urspung" -p. 19 ff.; 55 ff.

emotional reactions constituted the necessary stimulus for "the crisis." Amos decided to go to Bethel and pronounce the comming doom.

The crisis "means relief of the nerve tensions and consequent release .....from emotional states. This relief comes primarily through the beginning of action,.....a decision to venture forth in earnest endeavor to conform to the ideal." (1)

Amos was in nervous tension, and in a highly emotionalized attention state, because of his "conviction." But, "Yahweh roars from Zion....."Yahweh has spoken, who will not prophesy?" We must not forget the background of Amos' experience, as I have just described it. But it was a terrible storm which caused Amos to decide to go to Bethel to preach his message. As a Thinking-Extrovert he would be naturally inclined to demand that his ideal be realized. In that decision he felt that Yahweh had taken him from behind the herd, and said to him, "Go, Be a Prophet against my people, Israel." How was he conscious of the act of Yahweh in that decision? In the feeling that he was to go forth as a Prophet of Yahweh? It is not so easy to say. It may be that that consciousness came from the "relief" resulting from that decision. It may have been, in emotional content, for Amos, as for Questionaire # 25, "Through a sense of peace and 'Sonship' when I surrendered to the 'impulse' that I was called. Through a sense of

(1) Strickland, "Psy. of Rel. Exp." p. 119.

national conditions constituted the necessary situation for "the crisis." Amos decided to go to Israel and prophesied the coming doom.

The crisis "means relief of the nerve tensions and consequent relaxing .....from emotional events. This relief occurs primarily through the mechanisms of catharsis,.....a desire to venture forth in current endeavor to conform to the ideal." (1)

Amos was in nervous tension, and in a highly emotionalized situation arose. Because of his "conviction." But "Yahweh roars from Zion....."Yahweh has spoken, who will not prophesy?" We must not forget the background of Amos' experience, as I have just described it. But it was a terrible storm which caused Amos to decide to go to Bethel to preach his message. As a thinking-introvert he would be naturally inclined to demand that his ideal be realized. In that determination he felt that Yahweh had taken him from behind the herd, and said to him, "Go, be a prophet unto my people, Israel." How was he conscious of the act of Yahweh in that mentalization? In fact, that he was to go forth as a Prophet of Yahweh? It is not so easy to say. It may be that introvertedness came from the "relief" resulting from that decision. It may have been, in conformity to truth, are more, so far as we know, "Turn!" a reason or reason for "Turn!" when I surrendered to the 'Urge' that I was unlike. There is a sense of

(1) Stekel, W., "Nerv. and Mil. Dis.," p. 129.

wretchedness and unworthiness, when I drew back from the 'call'." Or, Questionaire # 8 writes, "The apparent need was to me God's voice - with the need was that indefinable urge." The need and the danger of the coming Day may have been for Amos "Yahweh's Voice". But there was also that "indefinable urge." Almost every Questionaire confessed to a "feeling of presistant impulsion." It is the mystical aspect of the call. It can not be adequately described. Amos likewise, I would assume, had such a feeling.

But why did Amos go to Israel, rather than Judah, with his message? The reason is not because Amos was a citizen of the northern Kingdom,(1) nor because he was a political adjitator.(2) The northern direction of the storm may have suggested to him the idea.(3) I would assume, however, that the greater nearness of Israel to the political danger, and the seemingly more strongly Palestinianized culture of the Northern Kingdom constitute Amos' reason for directing his voice against Israel.

It is my conclusion, then, that Amos' call may be described as similar in structure to a crisis conversion. It was for him a very real, but normal religious experience. Through the background of his religious life and beliefs, his Back-To-Yahweh sentiment, and his reactions to the culture and political danger of the day under the impetus of a Day of

(1) Cf. Note 4
(2) See note 5
(3) Cf. Berthotet, Ibid, p. 10

worthwhile and unfortunate, when I read a book from the "mail", or, Quasimodo's & Marlen, "The government was to my mind's voice - with the reason was that [illegible] ." The end and the danger of the coming day may have been for Abos "Kimmela Vorne". But there was also what "[illegible] ure." Almost every [illegible] increased to a "[illegible] of [illegible]." It is the [illegible] as out of the mail. It cannot be adequately described. Those literary I would [illegible] such [illegible].

But why did Abos go to Lardui, rather than Tuaka, with his [illegible]? The reason is not [illegible] Abos was a citizen of the [illegible] (1) nor because he was a political adviser. (2) The [illegible] direction of the story may have suggested to this the idea. (3) I would [illegible], however, that the [illegible] of [illegible] to the political danger, and the [illegible] more strongly [illegible] citizens of the Northern Kingdom [illegible] Abos' [illegible] for [illegible] his voice [illegible].

It is [illegible], then, that Abos' [illegible] [illegible] [illegible] to a [illegible] conversation. It was for him a very real, but [illegible] conversation. Through the [illegible] of his [illegible] life [illegible], his [illegible] [illegible], and his [illegible] to the [illegible] political danger of the day under the impetus of a [illegible]

(1) See note 4
(2) See note 6
(3) [illegible], 1916, p. 10

Yahweh belief, came to this mixed Hebrew type of man the feeling of dissatisfaction and depression. Relief came through decision,-a perfectly normal proceedure for an Extroverted-Thinking Type,-the immediate cause of which was a storm,- to go to Israel to declare his message. In that decision was involved"the indefinable urge,"

I have no definite proof that my interpretation is the correct one, except that it seems to me to take into consideration better than any other theory, all the factors involved. I conclude, then, in favor of this interpretation of Amos' call.

(2). Hosea.

The call of Hosea is closely connected with the domestic tragedy, which was his experience. The call is found, supposedly, in Ch. 1-3, and it may be, 4:6-10. But those sections are in need of reconstruction. Hence, one must read Hosea's story out of the tradition, and the danger ever involved is that one will read a story into those verses. These chapters do not prove anything very definitely. The conclusions at which one arrives are primarily a matter of feeling, rather than of definite knowledge. The call of Hosea can not be reconstructed with dogmatic certainty. However, there are a few hints in the chapters involved which one

yonder valley, home to the wind Dunes type of man the feeling of disentanglement and approaches. Dolmen does through meditation, a partially moral procedure for an Entrepreneur-Thinking Type, the immediate cause of which was a story, we go to Israel to mediate his message. In that meditation was involved "the indelible mark."

I have no definite proof that my interpretation is the correct one, except that it seems to me to take into consideration better than any other theory, all the forces involved. I now look, then, in favor of this interpretation of Moses' will.

(2). Moses.

The fall of Moses is closely connected with the essential tragedy, which was his experience. The call is robust, apparently, in Ex. I-C, and it may be, A:3-15. But those sections are in need of reconstruction. Hence, one must read Moses's story out of the tradition, and the danger over involved in that may will turn a story into three versus. Therefore, we can prove anything very definitely. The conclusions of which one arrives are usually a matter of feeling, rather than of definite knowledge. The call of Moses can not be reconstructed with demonstrable certainty. However, there are a few hints to the character involved from on

may try to interpret.

The record of Hosea's domestic experience and call is found in the following sections.

Call of Hosea 6 ·
1:2-6, 8,1.

2. Beginning[1] of the word of יהוה with Hosea.
And Yahweh spoke to Hosea, Go, take unto thee a wife of whoredom,[2] and children of whoredom, for whoring[3] the land whores from after Yahweh.

3. Then he went and took Gomer, bath-Diblaim;[1] and she conceived and bore to him a son.

4. And Yahweh said unto him,[1] Call his name Jezreel; for yet a short time[2] and I will punish[3] the blood of Jezreel upon the house of Jehu, and cause to cease the kingdom of the house of Israel.

5. And it shall be in that day, that[1] I will break in pieces the bow of Israel in the valley of Jezreel.[2]

6. And she conceived again, and bore a daughter. Then he spoke to him, Call her name, Lo-Ruhama,[1] for not will I yet longer love[2] the house of Israel, that lifting I should lift them up.[3]

8. Then she weaned Lo-Ruhama, and she conceived and bore a son.

9. And he said, call his name, Lo-Ami;[1] for ye, not my people, and I, not your God.[2]

2:2-7 (Heb. 2:4-9)

2:2 Plead[1] with your Mother, plead; for she, not my wife, and I, not her man,[2] THAT[3] she[1] turn aside her whoredoms from her[4] face, and her adulteries from between her breasts.

3. Lest I cause her to be stripped naked, and cause her to be left[1] as the day of her birth, and make her as the desert and set her as land of dryness, and kill her with thirst. 3

4. And her children not will I pity,[1] for children of whoredom, they.

5. For their mother committed adultry;[1] their conceiver hath acted shamefully,[2] for she said, I will go after[3] my lovers, givers of my bread and water,[4] my wool and my flax, my oil and my drinks.

6. Therefore, I will hedge in her way[1] with briars, and I will wall up her wall[2] that her paths not shall she find.

7. And she shall run after her lovers, but not overtake,[1] them,[2] then will she say, I will go and return to my first man, for then was it better for me than now[3].

2:8-10 (Heb. 2:10-)

8. But she, not did she know that I,[1] I gave her the grain[2] and unfermented wine, and the oil, and silver multiplied[3] I unto her and gold.

9. Therefore will I return and take away my grain in its time, and my unfermented wine in its season, and pull away my wool and my flax, for the covering of her nakedness.[1]

10. And now will I make bare her shame,[1] and no one will deliver her from my hand.[2]

3:1-3

1. And Yahweh said unto me, Once more go, love (this)[1] woman, a lover[2] of a fellow (paramour)[3], and a committer of adultry,[4] as Yahweh loves[5] the children of Israel although they turn[6] to other gods, and love[7] cakes of grapes.[8]

2. Then I brought her to me for sixteen pieces of silver and a homer of barley, and a lethek[2] of barley.

3. And I said to her, many days shalt thou sit still for me; not shalt thou commit adultry, and not shalt thou be to a man, nor also I unto thee.[1]

2:1

1. Say unto your brothers, Ammi; and to your sisters Ruhamah.

Hosea 4:6-10

6. My people are destroyed from want[1] of knowledge; because thou hast despised knowledge.[2] I will also reject thee from (being) a priest to me; since thou hast forgotten the Torah of thy God I will forget thy children, even I.

7. According to their multitude so they sinned, sinned against me, their glory into shame will I alter.

8. The sin of my people they eat, and unto their iniquity[3] lift up their desire.

9. And it shall be like people, like priest; and I will visit upon them their ways, and their doings will I cause to return to them.

10. Then shall they eat but not be satisfied; and they shall play the wanton, but not shall they increase, for unto Yahweh they have ceased to hearken.

6. 1. Free translation of מבלי
2. Reads perhaps אתה־הדר
3. Read אמאסד

The sections, as they now stand in the text, are apparently not in their natural order. We may conclude that later redactors, or editors, rearranged the fragments they received to a certain extent. I would suggest the following rearrangement:

1:2-6, 8, 9.
2:2-5
2:8-10
(2:11-13 (With Schmidt, 4:6-10))
3:1-3
2:6,7
2:1

In chapter I the third person is used; in chapter III, the first. We may conclude with Budde that the first person was the original form of chapter I, although I have retained the third person in my translation. 7.

Hosea 1-3, and 4:6-10 record a definite experience on the part of Hosea. 8. Out of that experience came Hosea's call.

Hosea was seemingly a rustic of the tribe of Benjamin.(1) He was close enough to Judah to feel the stronger Back-To-Yahweh Reform sentiment of that section. But he knew, likewise, the J and E elements. He seemingly knew of Amos.(2) We may conclude that even before he felt the call to the prophetic office he had allied himself with the Reform Sentiment, which was simmering in Judah and Israel. He thought of Yahweh as in a particular sense a Volksgott, 13[4];

(1) cf. Hölscher "Die P." p. 205-207
(2) cf. Chapter III

Two sections, as they now stand in I, 1 text, are strictly not in their natural order. We may conclude that later redactors, or editors, rearranged the fragments they received to a certain extent. I would suggest the following rearrangement:

I: -9
2: -9
: -10
(2: 11-12 (With Schmidt, 3:5-10))
: 1-8
2: 6-7
: 1

In chapter I the third person is used; in chapter III, the first. We can conclude only that the first person was the original form of chapter I, although I have retained the third person in my translation. V

Cases 1-5, and 6:-10 evince a definite experience on the part of Jesus. 8, 9 are of that experience generally.

Jesus was seemingly a rival of the tribe of Dan in Ir. (1) He was close enough to Judah to feel the stronger Dan-Judah Rivalry existent of that section. But he knew, likewise, the J and E traditions. He seemingly knew of Amos. (2) We may conclude that even before he felt the call to the prophetic office he had fallen in with the Ne-Form Dontiners, which was attracting to Judah and Israel. He thought of himself as in a particular sense a Volunteer, 15[4]:

(1) cf. Robinson "Ir" p. 306-307
(2) cf. Chapter III

but the method of worshipping the Yahweh, of the present, was untrue to him. This fact is clearly seen in his naming his first child "Jezreel," a condemnation of the former prophetic action in truth, but primarily an announcement that destruction faced the house of Israel." This pronouncement occured before Hosea's call. It indicates the influence of Amos. It delineates a man, who believed in absolute loyalty to the Yahweh of old. And yet, in another mood this same man named two subsequent children "Ruhamah," and "Ammi," This may seem inconsistent. But it is life, and besides, more consistant with Hosea's primarily "feeling" temperament.

This Back-To-Yahweh man married one Gomer. Her family status we do not know. However, at the time of her marriage to Hosea she was not an ordinary, nor a temple prostitute, but a virgin. 9. There were born to this woman three children, a son, a daughter, and a son. With H. Schmidt we may assume that Hosea named the second and third עמי and רחמה (1)

. But Gomer became untrue to Hosea. That is, she entered upon the course of a temple-prostitute. This interpretation is suggested by two things. 1st. The use of זכה in the narrative. In Ex. 34:15, the word is used to describe the Baalkult of prostitution. Hosea applies the word to that "Canaaniteized" aspect of the popular Yahweh-cult. 2nd. 4:6-10, H. Schmidt concludes out of this passage that Gomer was led

(1) "Die Ehe des Hosea." p. 245 ff Zaw 1924.

but the method of worship the values, of the people, was unique to this. This fact is clearly seen in his review that a old "Journal," a commentation of the Jewish prophecies motion in truth, but primarily on a manuscript that destruction loaded the Jews of Israel." This pronouncement occured before Bonnie's visit. It indicates the influence of Ahad. It definitely an, who believed in absolute loyalty to the values of old. And yet, in another good this page was read two subsequent children "Rudnoff," and "Ahad." This was read indicatant. Yet it is like, and indicate, more consistent with Bonnie's primarily "feeling" temperament.

This Tom-To-Yahoud man married are Jonne. Her family status, we do not know. However, at the time of her marriage to Jonne she was not an ordinary, nor a temple prostitute, but a virgin. 9. They were born to this woman three children, a son, a daughter, and a son. With M. Schmidt to her husband that Bonnie and the second was Shird "Jay and Nan (1)

But Doler Jonne unique to Jonne. That is, she entered upon the course of a temple-prostitute. This interpretation is indicated by two things. 1st. The use of "ist" in the imperative. In Hebrew, the word is used to describe the reality of prostitution. Jonne applies the word to that "Jonnistated account of the popular Yahweh-cult." And, 2:5-10 M. Schmidt concludes out of this passage that Doler was low

(1) "Pale Blue Jew Jonne," p. 1[illegible] New York.

into this life by a priest and his sons.

"Ihre, Pfade' werden sie öfter zu, den Buhlen hinaufgeführt haben. Schlieszlich aber, als ihre Ehe daran zerbrech, als sie ihrem Mann entlief-ja, wohin sollte sie sich wenden? Sie ging wieder den gleichen Weg, aber diesmal um als Kedesche in den Schutz des Heiligtums zu treten." (1)

Gomer thus left her home to become a temple prostitute, 2:11-13. We may conclude out of 2:2 that Hosea, when he discovered her relations with the priest and his sons, had divorced her.

Hosea immediately after the expulsion of Gomer, entered upon an emotional state of depression, disappointment, and anger, 2:3ff. Their children he even disliked. He could not feel certain that they were his own. He changed their names to לא־עמי and לא־רחמה .

But in time the old feeling of love for Gomer returned to Hosea. It is possible for a man to love a woman so overwhelmingly that he will do anything for her, even the seemingly impossible and unreasonable thing. Such was the experience of this Extroverted/Introverted Feeling Type.

He resolved to take her back into his household. To do this it was necessary to redeem her from the sanctuary to which she now belonged. 10. This he did, 3:1-3. He brought her again to his home; caused her to enter upon a period of purification,2:6, 7; and finally took her to wife again, 2:7. לא־עמי and לא־רחמה became again עמי and רחמה , 2:1.

(1)Ibid, p. 267

It was in this domestic tragedy that Hosea's call occured. 11. The exact details thereof one can not give. Certain suggestions, however, may be advanced.

The Questionaire-Investigation indicated that some external event may be the immediate cause of a call to the ministry. Questionaire # 6 described an individual, who was forced to "think" over the problem involved in a change of labor. In that period of prolonged meditation there came to him the decision to enter the ministry. Hosea may have had a similar experience.

We must remember that Hosea was already a man, with a strong Back-To-Yahweh sentiment. His own home had been broken up through the religious cult of the day. The family for the Hebrew was the social unit around which his life centered. 12. Hosea, the feeling type, sensitive, sympathetic, kind, loving, would experience a strong emotional reaction over the break-up of his family. He was also a man loyal to Yahweh. He would ask the question, Why has this experience come to me?

We see Hosea here in the experience of a conflict,- an emotion, in fact, the tender emotion over against the emotion of anger.

But he faced that conflict fairly, and sublimated it in a religious experience. Therewas no repression.(1)

(1) Against Povah, "New Psy. and Heb. Pro." Ch. IX.

It was in this dramatic tragedy that Hosea's soul centered. If, the exact details thereof are not sure, certain suggestions, however, may be advanced.

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We must remember that Hosea was already a man, with a strong moral-religious sentiment. His own home had been broken up through the relentless guilt of the day. The family for which he felt was the social unit around which his life centered. If, Hosea, the feeling type, sensitive, sympathetic, kind, loving, could experience a strong emotional reaction over the break-up of his family. He was also a man loyal to Yahweh. He could not the question, Why had this experience come to me?

We see Jonah here in the experience of a conflict, an reaction, in fact, his tender emotion over against the question of duty.

But the Hosea that conflict fairly, and vanished it in a religious experience. Thereby he reappeared.(1)

(1) Alastair Kerr, "How Day, Man Man. Pre. W. Ch. IX.

Hosea, quite naturally, felt the drives of the sex-impulse. And yet, I would conclude that this Back-To-Yahweh type of man had learned to sublimate the energy involved in that impulse to the ideal,-loyalty to Yahweh. Allwohn would interpret the experience of Hosea somewhat differently.(2) He would make Hosea a man, who had transferred to a religious ideal a repressed sex-wish aroused by the temple-prostitution of the day. To be sure, this explanation is possible from the standpoint of human experience; but I do not feel that it interprets adequately enough the experience of Hosea.

Hosea could not at first answer his query, Why has this experience come to me? But he did know the chief factor involved, viz., the Canaanite-popular contemporary Yahweh-Cult.

We may think of Hosea as depressed over his tragic experience. "Gepeinigt von Schmerz über dieses Erlebnisz grübelt er darüber nach, wie Gott ihn diese Ehe habe schliesszen lassen können." (1) He would also miss Gomer deeply. And we may say, that in spite of wounded pride, his tender emotion for this woman continued as strong as ever. He would realize,

> I love her yet,-
> I have so often tried
> In vain, to forget.

There comes to him the impulse to take her back to himself, for an emotional content tends to express itself in fitting action (Law of Dynamogenesis). He obeys the impulse, and yet,

(2) Beiheft zu ZAW, 1926,-"Die Ehe des Propheten Hosea in psychoanalytischer Beleuchtung."
(1)Stade, "Gesch. des Volkes Israel." I-579.

Moses, quite correctly, felt the values of the non-impulse. And yet, I would conclude that this Jew-to-Yahweh type of man was inferred to sublimate the energy involved in that impulse to the ideal-loyalty to Yahweh. Allwohn would interpret the experience of Moses somewhat differently. (2) He would make Moses a man, who too transferred to a religious ideal a repressed sex-wish aroused by the temple-prostitution of the day. To be sure, this explanation is possible from the standpoint of human experience; but I do not feel that it interprets adequately enough the experience of Moses.

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We may think of Moses as depressed over his tragic experience. "Depending von Gewerbe Jner diesen Erlebnisse erhielt er anfangs noch, wie oft ihn diese Nebe mehlicestem Inneren kommen." (1)

He could also hate Jonas deeply. And so we may, with in a life of humbled pride, his tender wrath for this woman continued as strong as ever. He would realize,

I love her yet,-
I have an urgent urge
In vain, to forget.

There comes in his life the surprise to come her back to Midian. For an equilibrated unrest tends to express itself in citizing action (law of dynamogenesis). He obeys the impulse, and yet,

(2) Allwohn zu TAG, 1902.-"Wie Moses das Prophetentum Moses zu Jahwedienstbarkeit Religiöstum."
(1) Stand, "Gesch. des Volkes Israel." 1-279.

in accordance with the ideal of loyalty to Yahweh.

It was in the moment, that Hosea decided to redeem Gomer because of his love for her, that he experienced the feeling that his experience was really Yahweh's experience relative to Israel, that he, Hosea, was to point out to the nation, as a Prophet of Yahweh, the exact status of her religious, social and political life. He sees clearly the meaning of his own experience. He is able thereby especially to declare to the land its whoredom, $2^{7,9,12,14f.}$ $_{4}^{12,18}$ 5;3f, 6;10, 9;1. And yet, this feeling-type of man, who for love's sake would redeem Gomer, could not preach doom alone to his people. If they would purify themselves, they could return to Yahweh, 6:1-3; 14:1ff.

We see in Hosea's call an experience quite similar, once again, to a crisis conversion. There is the period of depression; the crisis, i.e., the decision to redeem Gomer; and, the relief which comes from the expression of a pent-up emotion.

How is one to describe the exact moment of Hosea's call? I do not know. Like the Questionaires one may regard the call as the feeling, which comes from contact with the Divine. Questionaire # 11 writes relative to, "In what way were you conscious of the act of God therein?" this statement,-

"His presence was very real, as if He knew what I was thinking with reference to life."

We must ever bear in mind that Hosea was already a devoted follower of Yahweh, and a Back-To-Yahwehist. He

in accordance with the ritual of loyalty to Yahweh.

It was in the moment, that Hosea decided to redeem Gomer because of his love for her, that he experienced the feeling that his experience was really Yahweh's experience relating to Israel, that he, Hosea, was to point out to the nation, as a Prophet of Yahweh, the exact status of her religious, social and political life. He sees clearly the meaning of his own experience. He is able thereby especially to declare the inward life of Israel. [illegible] 1:2; 1:3; 1:6; 1:8; 1:10; 1:11; 2:1; 2:2. One yet, this realistic-type of man, who for love's sake would redeem Gomer, could not prove seem a-lone to Yahweh. If they would purify themselves, they could return to Yahweh, 5:1-; 14:1ff.

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We must never lose in mind that Hosea was already a devoted follower of Yahweh, and a Man-To-Yahweh. He

was a feeling type. He was in the midst of a depressing personal experience. He, no doubt, considered the matter with Yahweh, in prayer. When he decided to redeem Gomer, the decision carried with it the feeling that Yahweh not only knew what he, Hosea, was experiencing, but had the same experience. He, Hosea, is to interpret to Israel the significance of her situation. This experience was primarily emotional for Hosea. This is possible, for a period can elapse between the time when one becomes conscious of his desire to follow the Divine and his consciousness of a mission, (according to the Questionaire), and the call be emotional. A certain rationalization, of course, comes later.

So much can one say and assume relative to Hosea's call. To him it was a real, somewhat mystical religious experience. It was an experience which need not be thought of as abnormal, though it did involve a certain "strain and stress," for Hosea was a feeling type.

Hosea, the Back-To-Yahwehist, is forced to undergo a domestic tragedy, which throws him into an experience, the structure of which may have been similar to that of a crisis conversion. In that experience he received his call. Religiously inclined people do find in personal disasters the leading of God. This would be doubly true for a man of Hosea's beliefs.

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So much can one say and assume relative to Hosea's call. To him it was a real, assessed spiritual religious experience. It was an experience which need not be thought of as abnormal, though it will involve a certain "trials and stress," for Hosea was a feeling type.

Hosea, the Man-To-Yahweh-Not, is forced to undergo a forceful training, which throws his life as an experience, the structure of which may have been similar to that of a crisis conversion. In that experience he has lost his self. Individually imposed people do find in personal disaster the leading of God. This would be equally true for Hosea of Hosea's helpers.

(3). Isaiah.

The record of the call of Isaiah is found

in 6:1-8. 13.

Isa. 6:1-8.

1. "[1]In the death-year[2] of the king Uzziah, then[3] saw I Adonai'[4],
sitter upon a throne, high and exalted,[5] and his train
made full the temple;

2. Seraphim, standers[1] round about him,[2]-six wings, even
six,[3] had each one; with two each covered his face, with
two covered each his feet, and with two did each fly.[4]

Call of Isaiah,

(VI:1-8.(9-13)).

3. And called[1] one to the other and said,
Holy, Holy, Holy, Yahweh of Hosts,
Fills[2] all the earth his majesty.[3]

4. Then shook the pillars[1] of the entrance[2] from the voice
of the cryer, and the house filled itself[3] with smoke.

5. Then I said, Woe[1] unto me! for[2] I am destroyed[3],
because a man, unclean of lips, I, and in midst of a
people, unclean of lips, a sitter, I,[4]
because the king, Yahweh of Hosts, have seen my eyes.

6. Then flew to me one of the seraphim, and in his hand a
glowing stone,[1] which[2] he had taken with tongs from upon[3]
the altar;

7. And he touched upon[1] my mouth[2], and said,
Behold, touches[3] this upon thy lips; now[4] leaves[5] thy
iniquity[6] and thy sin.

8. Then heard[1] I the voice of Adonai saying,
Whom am[2] I to send, and who will go for us?[3]
And I said, Behold, me[4]! Send me!

What shall be the interpretation of this experience? Was it a normal religious experience? Or abnormal?

There are those who would regard the experience as abnormal. Schmidt, "Die Groszen Propheten," p. 24-32, argues in favor of an actual vision. Kautzsch would classify the experience under the same explanation.(1) Duhm thinks that Isaiah "ist in der Ekstase."(2) Budde interprets the experience as "eine echte Vision." (3)

Does this appeal to abnormal psychology best account for all the facts involved in the text?

J. W. Povah in his book, "The New Psychology and the Hebrew Prophets," devotes a part of Chapter X (p. 131ff) to a consideration of Isaiah 6:1ff. He appeals to the significance of dream-symbols, as advanced by the psychoanalyst. For example, he makes use of the word שרף . The word means a serpent-like being. Now the serpent is the common symbol of the libido. Such a symbol is part of the language of the unconscious. Hence, we have in the symbol an indication of a repressed sex-wish.

I, for my part, can not follow Povah here. First of all, Old Testament scholarship is not yet decided upon the exact description of that mythological figure, the שרף . Moreover, who can be so sure of Isaiah's life that he can have an interpretation upon this kind of assumption? Not to men-

(1) "Bib. Theol. des A. T." p. 193
(2) "Jes." p. 44-1914. 3.
(3) "Jesaja's Erlebnis," p. 6-1928.

What shall we make of this experience?

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(1) "Die Heil. Schrift des A. T.," p. 152
(2) "Jes.," p. 44-104.
(3) "Israelitische Religion," p. 4-1924.

tion the fact that the language of dream-symbolism is by no means an infallible interpretation of the sub-conscious.

Povah insists that the prophetic call came in one of the most famous visions of the Old Testament. He goes on to give the setting of the country, its religious life and relations. The people refuse to face the living God. In Isa. VI, we have the resolution of the complex, in Isaiah's sub-consciousness, which arises because of this fact. Isaiah sees the Yahweh; has such an experience as he has never had before. The serpents in the vision are presumably dream symbols of the libido or life force. But they are worshippers before the throne of Yahweh. "When Isaiah sees Yahweh as he has never seen Yahweh before, he sees himself as he has never seen himself before," The contrast is overwhelming. But when Isaiah thus faces Yahweh his buried complex is resolved, and he leaves the temple a free-man. Povah in this explanation is very unsatisfactory to me. He is not clear, but confusing, and apparently confused. What is Isaiah's repressed complex? Is it the organization of those ideas centering around his interest in the religious life of Judah? Or is it some other repressed instinct, or idea? It would seem to be the former. Now by the experience of Yahweh the repressed complex is turned into a new channel, or sublimated altogether. On the whole this is an explanation; but it seems to me to be an explanation of words. What is more it says that Isaiah went forth a "free man;" Free from what? a

repressed complex. But though this complex is defined it is not clearly pointed out what the future effect of the complex would have been upon his life. Perhaps the iniquity of Isaiah was only the refusal to face the religious situation. But this is an assumption in one direction; one equally good may be made in the opposite direction. I have no private quarrel with the New psychology as such. It has made many very good contributions. Nor do I think that this type of psychological method is to be piously disregarded because of its, in reality, sane emphasis upon the sex-impulse. But I do think that Povah has not advanced a clear, or satisfactory explanation. He founds his explanation upon the meaning of שרף; but that word is still a mystery. What is more, a religious experience is not to be cataloged too easily by a "vest-pocket book" symbol-interpretation.

Over against the interpretation of this experience as abnormal, or as the resolution of a repressed sex-complex, or as a complex accruing from the religious situation of the land, I should like to advance the theory that we have here a normal religious experience. The psychology of a vision, of a trance-state, etc., does not adequately interpret the passage.

We have here a mystical experience, i.e., an experience which we may think of as parallel with the ordinary experience of worship, real worship. It is a normal vision,

a religious experience in which the Presence of Yahweh is felt in such a way that it is described in the language of visionary-presentation. This normal vision is to be thought of as an ordinary mystical experience in worship, culminating from a previous period of mental activity and concentration upon a particular problem.

We must remember that Isaiah was a mixed type; I have described him as an Extroverted(Thinking) (Intuitive) Type. Introverted(Feeling)

This mixed type of person is especially adapted to the mild mystical experience of worship. He is just the type to experience a call in which both the rational and emotional elements were present,- a common experience, according to the Questionaire. Yet, the emphasis may have been in the experience itself, primarily emotional. Isaiah was at this time a young man. It is a fact that often the young man undergoes in his call an emotional experience. (So the experience of fifteen Questionaires.)

Once again, Isaiah was surely in sympathy with the Back-To-Yahweh sentiment, which must have been especially strong in Jerusalem. It may be that the earthquake of Amos 1:1 and Zech. 14:5, which Isaiah seems to describe in 2:11-17, which according to Amos 1:1 occured about 758 B.C., had led Isaiah to the desire to consecrate his life to Yahweh.(1)

(1). cf. Duhm, "Israels Propheten," p. 145

That experience, however, would have been eighteen years before Isaiah's call. The suggestion does not seem plausible or feasible.

The Questionaire indicated that an external incident may be the immediate cause of the experience of a call. So it seems to have been with Isaiah, "In the death-year of the king Uzziah." This incident had led Isaiah into a period of meditation, of questioning and debate as to the future of Judah.

The kingdom had flourished under the long reign of this king. Internally and externally the expansion had made Judah practically Davidic, in fact and in realization of ideal. But suddenly Uzziah was stricken with leprosy. This sudden catastrophy would have a peculiar poignancy for the sensitive mind of Isaiah. To him it would be a manifestation of the Divine disfavor. As he would brood over this mystery, he would bring up arguments pro and con. He would begin to investigate the conditions of the life of his country, and pass rational judgment upon them. He would perhaps come to the conclusion that Yahweh had become displeased with His people. But what would be the outcome for Judah? What would his own relation to the problem of the nations future, and to Yahweh be? What did Yahweh really have in store for His people? Did Yahweh have some plan for his own life? The sudden sickness, and resulting death of Uzziah would cause this period of storm and stress in Isaiah's mind.

With this problem ever uppermost in his mind, Isaiah went one day to the Temple to worship. As he engaged in worship there came to him that mystical experience which he described in Chapter 6:1-8.

We shall need to remember that Isaiah was on the threshhold of the Temple, surrounded by the Temple instruments of worship. These would color his experience.
Kittel, "Gestalten und Gedanken", p. 273, writes,

"Es war im Tempel, vielleicht bei einem groszen Feste, in Jerusalem. Da sitzt er, in Andacht versunken, im Tempelhof und

The kingdom had flourished under the long reign of this king. Internally and externally the expansion had made Judah practically Davidic. In fact and in realization of ideal. But suddenly Uzziah was stricken with leprosy. This sudden catastrophy would have a peculiar poignancy for the sensitive mind of Isaiah. To him it would be a manifestation of the Divine displeasure. As he would brood over this mystery, he would bring up arguments pro and con. He would begin to investigate the conditions of the life of his country, and pass rational judgment upon them. He would perhaps come to the conclusion that Yahweh had become displeased with His people. But what would be the outcome for Judah? What would his own relation to the problem of the nations future, and to Yahweh be? What did Yahweh really have in store for His people? His Yahweh have some plan for his own life? The sudden sickness and resulting death of Uzziah would cause this period of stress and stress in Isaiah's mind.

With this problem ever uppermost in his mind, Isaiah went one day to the Temple to worship. As he engaged in worship there came to him that mystical experience which he described in Chapter 6:1-8.

We shall need to remember that Isaiah was on the threshhold of the Temple, surrounded by the Temple instruments of worship. These would color his experience.

Kittel, "Geistliches und Gedanken", p. 270, writes,

"Da war im Tempel, vielleicht bei einem grossen Feste, in Jerusalem. Da sitzt er, in Andacht versunken, im Tempel und

sieht das Alterfeuer zum Himmel züngeln. Die Priester in ihren weiszen Gewandern walten am Altar, den Opfernden die Huld Jahves vermittelnd. Die Chore der Sänger kunden in hochtönenden Hymnen den Preis des groszen Gottes Israels, und die Menge fällt brausend ein mit dem hundertstimmigen Echo ihres begeisterten Lobpreises . Der Dampf des Opferrauches, gemischt mit süszem, die Sinne fassenden Weihrauchduft, erfüllt die Luft und legt sich auf das Gemut. Alles fühlt; Gott selbst ist gegenwärtig."

It may be that Isaiah had just helped in, or observed, the celebration of the Thronbesteiungsfest of Yahweh at the New Year. 14. In this feast Yahweh would be pictured as ascending His throne as creator in glory and majesty, as a great king, over all gods, to judge the earth in righteousness. Cf. Psa. $47^{2, 8}$, $93^{1, 5b}$, 96^{13} $97^{1a, 9}$ $99^{1, 9}$. If this assumption be true, then we would have a picture of images left in Isaiah's mind by that ceremony in verses 1-3. It is, however, purely an assumption. 15. Even though this assumption be not worthy of acceptance, we may think of Isaiah as having just witnessed a scene of temple worship in which songs had been sung antiphonally, (cf. 4. 135^{19ff} 150; 95. and Taylor Cylinder.) And when he speaks of the שרפים it may be because of the presence of those figures in the temple.

The experience which Isaiah had at this time was, I think, a normal experience of worship. But it was so real and vivid that he knew he had seen Yahweh face to face, i.e., had experienced the Presence of Yahweh through the processes of his consciousness.

How interpret this experience?

Brightman[1] points out that a real experience of worship must have four stages: contemplation, revelation, communion, and fruition. We have each stage portrayed in Chapter VI.

Isaiah, as I have said, had been for a long time engaged in thinking over the situation of Judah, especially in her relation to Yahweh, for he was a Back-To-Yahwehist. Upon this occasion, he had gone to the temple to worship. He, upon arrival, it may be after a scene of public worship, engaged in a more isolated type of contemplation of God in relation to Judah, than he could have engaged in, in other places. He concentrated his attention upon Yahweh. His thoughts and emotions he directed Godward. Thus he entered upon that emotionalized attention-state, which is a stage of worship, and in the experience of worship throughout. As this stage of his experience continued more and more he would become oblivious to his surroundings. He would have described the results by the figurative language, ראיתי ("I saw"), i. e., as a normal vision.[2] Isaiah then, was engaged in intense contemplation. He was so lost in his thought, that a time came when he seemed to be swept on by his ideas, instead of any longer controlling them. It was for Isaiah a period of deep abstraction. He had fully concentrated his attention upon God. It was the natural result of the previous rational struggle, and perplexity,

(1) "Religious Values," p. 180f.

(2) Cf. Chapter I-2-(I).

Friedman[1] points out that a real experiment of morality must have four stages: contemplation, meditation, vocation, and training. We have such stage portrayed in Chapter VI.

Julian, as I have said, had been for a long time proud in disdain over the attention of Judah, apparently indifferent to Judah, for he was a pure-in-heart. Upon this occasion, he had come to the temple to worship. To, upon arrival, it may be after a scene of public torture, appeared in a more isolated type of contemplation of God in relation to Judah, when he could have compared him, in other phases, the more intense of his attention upon Yahweh. His thoughts and actions he directed toward. Time he devoted upon that meditation of godlike-right, which is a state of morality, and in the beginning of morality proper. At this stage of his experience continued more and more he would become philosophic in the autonomous. He would have described the reality by the figurative language, "I (I saw"), i.e., in a sense of vision.[2]

Julian then, was engaged in intense contemplation. So was so lost in his thought, that a time came when he seemed to be swept on by his inner, instead of only longer controlling him. It was for Julian a period of deep meditation. He had fully concentrated his attention upon God. It was the natural result of the previous mentioned stages, and perfection.

(1) "Religious Values," p. 1207.

(2) cf. Chapter I-2-11.

relative to the"problem of Judah." The problem may have been aggravated by Israel, Syria, and Assyria.

As a result, Isaiah through his contemplation came into that experience which we call revelation. Yahweh inclined toward him. "Then saw I Adonai,....high and exalted." "And called one to the other and said,'Holy, Holy, Holy, Yahweh of Hosts: fills all the earth his majesty."

The man was now receiving what Yahweh was giving. He was prepared for this revelation by his intense contemplation.

But the worship experience was not yet complete. Isaiah passed into communion with God. He bore to Yahweh the trouble of his heart:

> "A man unclean of lips, I, and in midst of a people, unclean of lips, a sitter, I."
>
> "Then flew to me one of the seraphim, and in his hand a glowing stone, which he had taken with tongs from upon the altar; and he touched upon my mouth and said, Behold, touches this upon thy lips; now leaves thy iniquity and thy sin."

Thus came to Isaiah the experience of communion, the sense of fellowship with Yahweh and of membership in His family. It was the result which must come for Isaiah alone, as a result of the subject-matter of his mental struggle.

Isaiah then went on in this experience to fruition.

> "Then I heard the voice of Adonai saying, whom am I to send, and who will go for us? And I said, Behold me!"

Here we have fruition which is a kind of creation of a new life, and of a prophetic call. In this stage of this ex-

relative to the "problem of Judah." The problem may have been aggravated by Israel, Syria, and Assyria.

As a result, Isaiah thereby his contemplation came into that experience which we call revelation. Yahweh inclined toward him. "Then saw I Adonai,....Holy, Holy, Holy." "And called one to the other and said, 'Holy, Holy, Holy, Yahweh of Hosts: full is all the earth his glory.'"

The man was now realizing what Yahweh was saying. He was prepared for this revelation by his intense contemplation.

But his worship experience was not yet complete. Isaiah passed into communion with God. He bore to Yahweh the trouble of his heart:

"A son Judaism of lips, I, and in midst of a people, unclean of lips, a sitter, I."

"Then flew to me one of the seraphim, and in his hand a flaming stone, which he had taken with tongs from upon the altar; and he touched my mouth and said, 'Behold, touched this upon thy lips; now removed is thy iniquity and thy sin.'"

This came to Isaiah the experience of communion, the sense of fellowship with Yahweh and of mastery in his reality. It was the result which must come for Isaiah alone, as a result of his withdrawal-matter of his mental struggle.

Isaiah then went on in this experience to tradition. "Then I heard the voice of Adonai saying, 'Who am I to send, and who will go for us?' And I said, 'Behold me!'"

Here we have tradition which is a kind of reaction of a new life, and of a renewed call. In this stage of this ex-

perience, Isaiah, in right relation to Yahweh because of his seeking, finds his solution for his own life. He is to go to life with the word that Judah has failed to be loyal to Yahweh. This had been the experience of Isaiah, and he had been accepted.

Such, I think, was Isaiah's prophetic call. It was the turning point of his life. From thenceforth, so far as we know, he is, primarily, always Yahweh's man, He has received the ideal of absolute loyalty to Yahweh, the Holy One. He has received the consciousness that he is to speak and work in the interest of that ideal. One thing is certain: the value of this experience must ever be kept in mind. I can not prove that Isaiah had such an experience of worship as I have outlined, but the explanation in his call seems to me the most satisfactory approach. His poetical language, describing the event, his temperament, his preparation and background, would lead me to that conclusion. However, one must not forget that no matter what the method of explanation may be, Isaiah here, at this time, had a real experience of Yahweh, in the light and strength of which he went forth to live a long life of active ministry as a prophet of Yahweh. And furthermore, it is of interest to note that this experience, if viewed by my explanation, gives full justice to the thought of Isaiah as a Prophet of the Yahweh of the fathers, in accordance with Isaiah's Back-To-Yahweh tendency.

Isaiah's call, then I would conclude, is found in a mystical experience of worship,- a religious experience, which need not be thought of in terms of abnormal psychology.

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and work in the interest of that ideal. Now, trying to envision
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more with Isaiah's God-to-Yahweh tendency.

Isaiah's call, then, would mean, in fact, he
mystical experience of worship, a religious experience, which
need not be thought of in terms of abnormal psychology.

(4). Jeremiah.

The Call of Jeremiah is found in 1:4-15.(1)

4. Now the word of Yahweh was unto me, saying:

5. 'Before I fashioned[1] thee have I been acquainted[2] with thee; even before thou wast born[3] I consecrated[4] thee; I gave[5] thee to the nations a prophet.'

6. Then said I,
'Woe, Yahweh[1]! Behold, not do I understand[2] how to speak,[3] for a boy,[4] I!'

7. But Yahweh said to me,
'Say not, a boy, I. For to[1] whomsoever I send thee shalt thou go, and according to all[2] which I command thee shalt thou (repeatedly) speak!

8. 'Fear not before them[1]; for with thee, I, for thy deliverance![2]

9. Then Yahweh stretched out his hand[1] and touched upon my mouth; and said unto me, 'Behold, I place my words in thy mouth.

10. 'See[1]! I appoint[2] thee today over the nations and over[3] the kingdoms, to root out and to pull down, to destroy and to break[4], to build and to plant.'

11. And the word of Yahweh was unto me, saying,
'What seest thou, Jeremiah[1]?'
And I said, 'A branch of an almond tree'.[2]

12. Then Yahweh said to me,
'Thou hast done well in seeing, for a watcher[1], I, over my word to fulfil it.'

13. And the word of Yahweh was unto me a second time, saying,
'What seest thou?' and I said, 'a boiling[1] kettle[2], and its face from before the north[3]'.

14. Then said Yahweh to me,
'From the north shall blow the evil over all the 'Sitters' of the land.

15. 'For lo! I call[1] all Kingdoms[2] of the North,'

(1) Notes found in # 16.

(4). Jeremiah.

The Call of Jeremiah is found in 1:4-19.[1]

4. Now the word of Yahweh was unto me, saying:

5. 'Before I fashioned[1] thee have I been acquainted[2] with thee; ere thou wast born[3] I sanctified[4] thee; I ordained[5] thee to the nations a prophet.'

6. Then said I,
'Woe, Lord[1] Yahweh! behold, not do I understand[2] how to speak, for a boy[3] am I.'

7. But Yahweh said to me,
'Say not, a boy, I. For to[1] whomsoever I send thee shalt thou go, and everything to all[2] which I command thee shalt thou (emphatically) speak.

8. Fear not before them; for with thee, I, for thy deliverance.'

9. Then Yahweh stretched out his hand[1] and touched my mouth; and said unto me, 'Behold, I have put my words in thy mouth.

10. 'See[1]! I appoint[2] this day over the nations and over the kingdoms, to root out and to pull down, to destroy and to overthrow, to build and to plant.'

11. And the word of Yahweh was unto me, saying:
'What sees thou, Jeremiah?'
And I said, 'A branch of an almond tree.'

12. Then said Yahweh unto me,
'Thou hast done well to see,
For I will hasten my word to fulfil it.'

13. And the word of Yahweh was unto me a second time, saying:
'What sees thou?' And I said, 'A seething[1] caldron[2], and its face from before the north.'

14. Then said Yahweh to me,
'From the north shall blow the evil over all the inhabitants of the land.

15. 'For lo! I call[1] all kingdoms of the north,'

(1) Notes found in § 12.

whispereth Yahweh,'and they shall come and establish every one his throne on the entrances of the gates[3] of Jerusalem. And upon[4] all its walls round about, and over all the cities of Judah.

16. 'Then will I speak to them[1] my judgments concerning all their evil through which they have abandoned me, and have burned incense to other gods[2], and have bowed themselves to the works of their hands.

17. 'Therefore gird thou thy loins, and arise, and speak[1] all which I, even I[2]; command thee. Be not in despair[3] before them lest I terrify thee before them.[4]

18. For I[1], behold, I have made thee today[2] for a city of fortification, for an iron pillar[3], and for walls of brass[4], against the kings[5] of Judah her nobles, her priests[6], and against the people of the land.

19. And they shall fight against thee; but not shall they overcome thee, for with thee, I, to cause thee to be delivered,' whispereth Yahweh.[1]

I have translated 1:4-9. But why not verses 1-3? And why include verses 16-19?

This passage from Jeremiah has been questioned from the standpoint of genuineness by many Old Testament scholars. Hence, I shall need to consider that problem briefly; but I banish the discussion to the notes. 17.

Here, I need say only that I consider that the call of Jeremiah is found in verses 4-15. These verses may be dealt with in two sections, verses 4-10 and verses 11-15.

How is the call of Jeremiah to be interpreted? Once again, was it a normal, or an abnormal experience?

There are those who would interpret Jeremiah's call as a vision, i.e., in the abnormal sense. This inter-

pretation is literalism; it deals really only with verses 11-15. It makes use of hallucination, or of somnabulism in explanation. This view is found in "The Cambridge Bible," (p. 5); in Skinner, "Prophecy and Religion," (p. 31); or in Peake's, "Century Bible," (p.9).

My two objections to this method of interpretation are that it neither considers the Hebrew Mind, nor best accounts for the data at hand.

H. Schmidt interprets the experience as a dream.(1) This interpretation seems feasible. Yet, I think it somewhat impossible, cf. Chapter I, 2, (3).

Another interpretation suggested is that of an "imperfect hallucination."(2) This explanation is possible, of course. But it does not do justice to the text.

Or, this chapter of Jeremiah may be thought of as only a literary form. Joyce thinks it possible to see in this account only "a convenient mode of expression."(3) Cheyne concedes the possibility of this interpretation.(4) This explanation is a partial truth, but it is unsatisfactory because of its failure to consider the religious experience described by these verses.

How, then, are we to interpret the call of Jeremiah? I shall seek to give my interpretation in the following discussion.

(1) "Die gr. Pro." p. 204ff
(2) Skinner, "Pro. & Rel." p. 26 cf. James "Varities" p. 58-63
(3) "Inspiration of Prophecy."
(4) "Jer., His Life and Times." p. 8

pretation is literalism; it deals reality only with verses 14-16. It makes use of hallucination, or at nonsensicism in explanation. This view is found in "The Centaurs Tale," (p. 5); in Skinner, "Hypocrisy and Reality," (p. 31); or in Dwane's, "Centaurs Tale," (p.4).

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B. Semiot interprets the experience as a dream.[1] This interpretation seems feasible. Yet, I think it somewhat impossible, cf. Chapter I, 2, (3).

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Now, then, are we to interpret the call of Jeremiah? I shall seek to give my interpretation in the following discussion.

(1) "Dies ae. Ire." p. 2017
(2) Skinner, "Pro. & Mol." p. 26 cf. James "Varities" p. 58-59
(3) "Inspiration of Prophecy."
(4) "Ser. Julia Life and Times." p. 8

A. Verses 4-10.

How are we to understand the data which we find in this section? I should like, as a point of departure, to give a brief structural analysis.

We find Jeremiah and Yahweh engaged in conversation. Yahweh declares that he was acquainted with Jeremiah before he was born. He has appointed Jeremiah as a prophet to the nations. But Jeremiah objected, on the basis of his youthfulness. Yahweh overruled the objection, and encouraged him by the promise of His own Presence and help. Thus Yahweh put forth His hand, and touched Jeremiah's lips as a symbol of the fact that Jeremiah's mission has been Divinely determined.

How are we to understand this experience? As another avenue of approach I wish to state two modern experiences of what might be described as "gradual conversion."

The one is the story of a young man. He was born in a Christian home, where quite definite and insistant religious instruction was given. This home, however, was situated in a community which one might describe as somewhat "tough." From childhood up this youth had come into contact with religious institutions, had been taught to pray, and to read the Scriptures. Thus, through his "social environment," he had been led to develop naturally and normally habits of thought and feeling which we might describe as religious. This youth declared that he had always felt, though conscious

A. Verses 4-10.

How can we to understand the deep malaise of mind in this Psalmist? I should like, as a point of departure, to give a brief structural analysis.

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of doing wrong sometimes, that he was a Christian, at least of some kind.

When this young man was eighteen there was a revival service in the church which he attended. The type of sermon which he heard on that occasion, and the kind which he had always heard, had been to the effect that before one was really a Christian one must make public confession of faith. The one thing which the youth desired to do at this time was to make such a confession, but the fear of the laughter of the "tough" element of the community restrained him for some time. Finally, he determined to do what he wanted to do, and "went forward." That evening as he knelt for only a few minutes at the altar,-and not in a wild religious orgie,- he felt sure that he was the recipient of God's forgiveness. As he prayed in silence he felt the Presence of the Unseen,- the youth was in a perfectly normal psychic condition,- which fact gave him the peace of the assurance that he was a Christian. At the same time the feeling that he should decide for life service, a feeling which had been present in the youth's mind for some time, became a certainty.

Another example. A girl, age 14, had had the same social heredity as this young man. They are not brother and sister. She had the same kind of conversion experience,- no preceding period of storm and stress, or dissatisfaction which lead to a crisis,- but a gradual education in religious

of doing wrong deserving, that he was a obstinate, an insult of some kind.

When this young man was eighteen there was a revival service in the church which he attended. The type of sermon which he heard on that occasion, and the wind which he had at his heard, had been to the effect that before one was finally a christian one must make public confession of faith. The one thing which the youth desired to do at this time was to make such a confession, but the fear of the laughter of the "tough" element of the community restrained him for some time. Finally, he determined to do what he wanted to do and "went forward". That evening as he knelt for only a few minutes at the altar,-but in a wild religious orgie,- he felt sure that he was the recipient of God's forgiveness. As he prayed in silence he felt the presence of the Unseen,- the youth was in a perceptively-moved receptive condition,- which fact gave him the power of the assurance that he was a christian. At the same time the feeling which had been present in the youth's mind for some time, became a certainty.

Another example. A girl, age 16, had had some social heredity in this young man. They are not brother and sister. She had the same kind of conversion experience,- no preceding period of storm and stress, or disassociation which led to a crisis,- but a gradual adoption in religious

ideas and feelings which lead her to surrender herself to God publicly. She said as she knelt at the altar, "I felt God very near." But she did not feel the "call" to Life Service.

We find something of the same kind of experience in Starbuck[1]. One quotation will suffice here:

> "When attending holy communion at 16, I was filled with a wonderful feeling and lifted up to a sense of my duty. It was a spontaneous awakening within me."

The first of these three cases bears most directly on the problem at hand. There we have a youth whose social environment had been,- in a determining way, though other elements were present,- religious. He had not lived the type of life which would lead to a crisal type of conversion. He knew no period of depression and sorrow. He felt himself to be one of the "new-born," but knew not when it had occured. As a matter of fact, we may say that those ideas and feelings involved in the religious life, the loyalty and love to God as the dominating factor of life, had developed for him gradually and normally. But a revival came into his experience. It formed the objective stimulus to make public confession of faith in God, and by that act to surrender himself to God, and to accept definitely, or rather, give expression to an acceptance, which had been formed bit by bit previously, of God's will as law for his life. This act, with the accompanying prayer, formed an

(1) "Psy. of Rel." p. 199f.

issues and feelings which lead her to surrender herself to God publicly. She said as she spoke at the altar, "I felt cold very cold." But she did not feel the "call" to life service.

He find no setting of the same kind of experience in Strayhorn.[1] One quotation will suffice here:

"When attending holy convention at IN, I was filled with a sudden & feeling and lifted up to a sense of my duty. It was a spontaneous emotion within me."

The first of these three cases bears upon direct-ly on the problem at hand. There we have a youth whose social environment had been - in a determining way, though other elements were present - religious. He had not lived the type of life which would lead to a critical type of con-version. He knew no period of depression and sorrow. He felt himself to be one of the "new-born," but knew not when it had occurred. As a matter of fact, we may say that those ideas and feelings involved in the religious life, the loyalty and love to God as a controlling factor of life, had developed for his personality and character. But a revival came into his experience. It served the objective stimulus to make public confession of faith in God, and by that act to surrender himself to God, and to accept definitely or further, give expression to an acceptance, which had been formed in it by old previously, of God's will as law for his life. This act, with the accompanying prayer, formed an

(1) "Psy. of Rel." p. 1901.

attitude which made possible a divine Response. The experience was normal.

We are to consider this experience of Jeremiah in the light of the foregoing discussion.

Verse 4. "Now the word of Yahweh was unto me, saying:

Verse 5. "Before I fashioned thee I have been acquainted with thee; even before thou wast born I consecrated thee; I gave thee to the nations, a prophet."

We have here a fine example of the method of expression of the Hebrew mind. All things center in Yahweh, and all events, objective or subjective, are narrated in an objective style. It is the method of expression of the poet, of the ingenious, emotional thinker, quite in harmony with the fact that Jeremiah was primarily an Introverted(Thinking / Feeling) Type. That is, we have here a definite type of diction to express a religious experience.

The text, literally, imports that Jeremiah had the religious conviction of his predestination on the part of Yahweh to the prophetic office. In all probability that is just what he believed. But to what did he in reality refer? If one were to seek to analyse this statement, in order to state it in the terminology of modern religious psychology, one might speak as follows: 'My "social heredity" and "social environment" (1) created for me those thought habits and feeling-habits, attitudes, interests, that kind of life in a word, which is religious.' Even as the young man of the

(1) The terms are Dr. Strickland's.

attitude which made possible a divine response. The experience was novel.

We are to conclude this experience of Teresa's in the light of the foregoing discussion.

Verse 4. "Now the word of Yahweh was unto me, saying:

Verse 5. "Before I fashioned thee I knew you, and before you came out of the womb I consecrated you; I have made you to the nations a prophet."

We have here a fine example of the method of expression of the Hebrew mind. All things center in Yahweh and all events, objective or subjective, are narrated in an objective style. It is the method of expression of the type of the immature, emotional thinker, quite in harmony with the fact that Jeremiah was literally an introverted { thinking / feeling } type. That is, we have here a definite type of relation to extreme religious experience.

The text, literally, reports that Jeremiah's relative consciousness of his preexistence on the part of Yahweh is the prophetic office. In all probability that is just what he believed. But is that all he in reality report? If one were to seek to analyze this statement, in order to state it in the terminology of modern religious psychology, one might speak as follows: 'By "social heredity" and "social environment" (1) operated for me those thought-habits and feeling-habits, attitudes, interests, that wind at life in a word, what is religious.' Even in the young man of the

(1) The terms are Dr. Stratton's.

example could give no definite time when he had"given himself to God" in a crisal experience which would help create religious character, so it was with Jeremiah. He could understand the experience only as Divine Predestination. 18. But what elements really entered into the formation of Jeremiah's character in which definite religious attitudes and purposes were to be found?

There are several elements which need to be considered.

In what kind of home was Jeremiah born? Who were his parents? In verse 1 we read, "the son of Hilkiah, of the priests that dwell in Anathoth, in the land of Benjamin." Who constituted these priests of Anathoth? In answer to this question it has been conjectured that they were descendants of the priest Abiathar, David's priest, whom Solomon banished to his "family-right" in Anathoth, 1K. 2:26. If this were true, then Jeremiah would have been a descendant of this priestly family. At any rate, it would seem that he was born into a family of priests. The name 'Anat is like 'Aschtart, a Canaanite goddess, and Anathoth like Aschtarot. There may have been in this village an ancient and famous sanctuary. It is a priestly city, according to Jos. 21:18.

We may say, then, that Jeremiah was born into a priestly family. He would surely have received special religious training. It may be that he was determined for the priesthood by his father. If this be true, it would mean a definite religious instruction, and as he grew in years, a thinking

example could give no definite time when he felt "love for God" in a critical experience which could help create religious character, so it was with Jeremiah. He could appreciate the experience only as Divine Identification. Ib. But what elements really entered into the formation of Jeremiah's character in which a Christ-like religious attitude and purpose were to be found?

There are several elements which need to be considered.

In what kind of home was Jeremiah born? Who were his parents in view of the fact that the son of Hilkiah, or the priests that dwell in Anathoth, in the land of Benjamin," who constituted those priests of Anathoth? In answer to this question it has been contended that they were descendants of the priest Abiathar, David's friend, who had joined to his "Kingdom-party" in Anathoth, 1K. 2:26. If this were true, then Jeremiah would have been a descendant of this priestly family. At any rate, it would seem that he was born into a family of priests. The name 'Anat is like 'Anathot, a composite noun, and Anathoth like Abiathar, there may have been in this village an ancient god Beyond conjecture. It is a priestly city, according to Jos. 21:18.

We may say, then, that Jeremiah was born into a priestly family. He could early have received general religious training. It may be that he was determined for the priesthood by his father. If this be true, it would seem a certain religious instruction, and as we see it here, a thinking

about his vocation, about his land and its problems in the light of the Yahweh-faith. He would have heard his priestly father and relatives discuss the affairs of the day.

Jeremiah's environment would have had somewhat to do with the formation of his character. Anathoth was a country town, and must have had that rustic beauty which ever makes deep impressions on a poet's mind, and ever reminds the poet of the Unseen. We find in Jeremiah's writings a wealth of rustic metaphors which lead us to this conclusion.(1)

We are lead to conclude that Jeremiah received contact with the great prophetic characters, who had preceded him. They constituted part of his youthful training. We find that Jeremiah knew Hosea. (Cf. 2:2ff, 2:27f, 3:24, 22:2 32:30ff, 2:20, 3:1f, 13:27, 2:23f, 2:32f, 3:2, 7:26, 16:12f, 2:27, 7:30ff, 16:18f, 32:34f, 15:4.) And as we compare this chapter, i.e., Verses 4-15, with Isa. 6, and the visions of Amos, we are led to believe that he knew both Amos and Isaiah. That is, the prophetic inheritance was part of the education of this boy. He had studied the Prophets. Moreover, his family may have been Back-To-Yahweh in sentiment. At any rate, Anathoth was close enough to Judah and Jerusalem for Jeremiah to catch that spirit of reform.

These factors, we may say, formed in the Jeremiah of that day religious attitudes and religious purposes which made a so-called "gradual conversion" the normal trend of events for his life. So it was with the cases quoted; so

(1) 8:7, 18:14, 9:10, 25:10, 7:34, 4:25, etc.

about his vocation, about his land and its problems in the light of the "word-vision". He could have kept his priority father and relatives, discuss the affairs of the day.

Jeremiah's environment would have had nothing to do with the formation of his character. Anathoth was a country town, and must have had that rustic beauty which gives deep impressions on a poet's mind, and over-shadows the poet of the Unseen. We find in Jeremiah's writings a wealth of rustic metaphors which lead us to this conclusion.(1)

We are lead to conclude that Jeremiah received contact with the great prophetic ancestors, who had preceded him. They constituted part of his ancestral training. We find that Jeremiah knew them. (Cf. 2:27f, 2:27f, 7:24, 22:1f 32:32ff, 25:3, 13:27, 23:21, 8:18f, 9:1, 7:25, 16:12f, 2:27, 7:26f, 16:13f, 32:33f, 18:4.) And as we compare this chapter, i.e., Verses 4-12, with Isa. 6, and the visions of Amos, we are led to believe that he knew both Amos and Isaiah. That is, the prophetic inheritance was part of the education of this boy. He was studying the Israelite. Moreover, his family may have been pro-Israel in sentiment. At any rate, Anathoth was close enough to Judah and Jerusalem for Jeremiah to catch that spirit of reform.

These factors, we may say, formed in the Jeremiah of what may religious attitudes and religious purposes which made a so-called "prophet convertion" the normal trend of events for his life. As it was with the same people; so

(1) 6:7, 18:14, 9:10, 23:10, 7:34, 4:23, etc.

it was with Jeremiah, I should like to say.

But what was the immediate cause of the experience, whereby Jeremiah came into a consciousness of his mission? For the first two cases the cause was a revival service. Here it was that definite surrender to God was made. What was the immediate cause for Jeremiah? The clue is found in verse 5c. "I gave thee to the nations, a prophet."

If this experience took place around 626 B.C., we find that it had a definite place in history. It was the time of the Scythian invasion. The reports relative to their advance had been received. There was great political adjitation throughout Judah. Anathoth was close enough to Jerusalem to feel the strain of the occasion, and the priests would have discussed the situation with customary Hebrew emotion.

As the revival formed the immediate cause and occasion for the cases mentioned to experience the Divine Response to a religious attitude which grew out of training, so this historic situation may be thought of as the immediate cause of Jeremiah's experience. We may remind ourselves once again that for fifteen Questionaires external events of a varied nature constituted "immediate causes." He had already formed those religious ideas and feelings, those purposes of life, those interests, those attitudes to the Divine which gave him a religious character, a religious experience, the definite beginning of which he was not able to define. He was, perhaps, at that age when youth thinks about a life vocation, Jeremiah's training would have led him to center his thought around Yahweh. At this period of his life came the report of the Scythian advance.

In the light of the general terror, and confusion of the hour he may have prayed, "O Yahweh, what will be the end for Judah?"

And as this situation led him to take this attitude to Yahweh, the attitude of one whose training had already given him a definite loyalty to Yahweh, the attitude of a youth asking questions about his life's task, so came the Divine Response,- not a hallucination, but the sense of the Divine Presence, out of which experience comes the feeling "that I gave thee a Prophet," - not only over Judah, but over the nations. The mental states of the young Jeremiah need have been only normal during this experience. And it would be in accord with Jeremiah's Type,-

Introverted(Thinking)
(Feeling)
Extroverted(Thinking)

But as the young man of the first case felt an objection (the mockery of the crowd) to a decision which was consistant with his desires, so it was with Jeremiah,-Verse 6 "Woe, Yahweh! Behold, not do I understand how to speak, for a boy, I!" This is a feeling of insufficiency, of incompetency, which may be thought of as the result of Jeremiah's social enviroment,- it was customary for the old to speak, for the young to keep silent. He was but a נער .

But the sense of the Divine Presence,- and this fact we must ever see in the light of Jeremiah's training,- gave to Jeremiah the feeling of assurance and of strength. For the youth it was the over-ruling of his objection, (the

will to do in spite of an inferiority complex.) Jeremiah describes this aspect of the experience as if Yahweh said to him, verses 7, 8 "'Say not, a boy, I. For to whomsoever I send thee shalt thou go, and according to all which I command thee shalt thou speak! Fear not before them; for with thee, I, for thy deliverance.'"

This sense of the Divine Presence, of the Divine Response was real to Jeremiah, and definite. Even so was it to the young man of case one. And it meant a definite conviction as to his Life's-Task, a conviction relative to a problem which had been in the youth's mind for some time.

But how would Jeremiah describe this aspect of his experience? In the ideas of his day, according to the mind of a Hebrew poet, verses 9, 10. The entire religious experience, with Jeremiah's past training, and religious development, with Jeremiah's attitude, as a background, was to Jeremiah as if Yahweh's hand had touched his mouth. So real was his feeling that he was to be a Prophet to the people involved. Thus would a Hebrew express that reality. But the "words placed in his mouth,"- Yahweh's word had peculiar power. So believed the time. So it was that Jeremiah expressed the assurance of Divine Help in the thought moulds of his day. That he would feel that his mission would be both constructive and destructive is quite natural.

On the basis of this explanation, then, I advance my view that the experience back of verses 4-10 is that of a youth undergoing a gradual conversion, in which religious

will to do in spite of an infinitely complex.) Jeremiah describes this aspect of the experience as if Yahweh said to him, verses 7, 8 "Say not, I pray, I. For to whomsoever I send thee thou shalt go, and according to all which I command thee shalt thou speak. Be not afraid of them; for with thee, I, for thy deliverance."

This theme of the Divine Presence, or the Divine Purpose was dear to Jeremiah, and certainly, even so, it to the Young man of Anatoth. And it meant a definite conviction as to his life's-work, a conviction relative to a problem which had been in the prophet's mind for some time.

But how would Jeremiah describe this moment of his experience? In the idiom of his day, according to the mind of a Hebrew poet, verses 9, 10. The entire religious experience, with Jeremiah's past training, and religious development, with Jeremiah's attitude, as a background, was to Jeremiah as if Yahweh's hand had touched his mouth. So real was his conviction that he was to be a Prophet to the people involved. This would a Hebrew express that reality. But the "words placed in his mouth", - Yahweh's word had peculiar power. So believed the time. So it was that Jeremiah expressed the assurance of Divine Help in the Prophet's duties of his day. That he would feel that his mission would be both consistent and effective is quite natural.

On the basis of this explanation, then, I assume my view that the experience took on verses 4-10 is that of a truth-seeker in a rational conversation, in which religious

experience he receives his conviction as to his life's mission. In this experience we have a perfectly normal situation; the contact of the Divine is through the normal mental states. It has to do with the problems of a youth, trained to be religious, in thought about his work, and likewise in contemplation over the needs of the hour.

B. Verses 11-15.

We find two experiences in these verses; both are very much alike. Both followed closely upon that experience which I have just sought to interpret. All three constitute aspects of Jeremiah's call to the prophetic office.

The first of these two "after-experiences" is found in verses 11-12.

11. "And the word of Yahweh was unto me., saying, 'What seest thou, Jeremiah?' And I said, 'A branch of an almond treel.

12. Then said Yahweh to me, 'Thou hast done well in seeing, for a watcher, I, over my word to fulfill it."

This text is certainly in visionary form. How are we to understand and interpret it?

We shall need to remind ourselves that Jeremiah had just experienced the Divine Presence and Response in a religious experience which is similar to that of gradual conversion in the life of any youth, whose social environment has been, in part, or predominately, religious. Out of that experience he had received the feeling and conviction that he

was to be Yahweh's Prophet to Judah, and to the peoples. The immediate cause of the experience was the political situation.

In the days which directly followed this experience would be uppermost in the mind of this youth. We may conclude that he thought over the situation and its problems with Oriental concentration.

Recall for a moment, the Example in the section on "Auditions," Ch. I, 2, (2), an experience which has the earmarks of both a vision and an audition. In that case, a young man, with a particular set of religious attitudes and purposes, and with a definite problem uppermost in his mind, entered a little chapel, where he saw a crucifix, surrounded with beauty. As he sat there alone, silent, he had felt the Divine Presence, and into his mind had come the words, "Fear not, for I am with thee."

Or, the case of another young man is at point here. This youth had also had a "gradual conversion" in which he came to the conclusion that he was to devote his life to Life-Service. But he knew not whether he should remain at home, or go out to the foreign field. In the course of a week he thought, read, and prayed over the problem, but could not arrive at any conclusion relative to it. On the Sunday evening of the week, however, the pastor preached a sermon on the missionary impulse. After the sermon he passed cards around for his young people to sign. The cards were to the effect that the signer was willing to go to the mission field if he

ever felt that he ought to go. This incident made clear to the youth the course which he was to pursue. He said of the incident,-"It was as if I had heard God's voice speaking to me."

In these two incidents we have "normal visions," We have in verses 11, 12 a similar experience.

It was, perhaps, a day in late January or early February. The youth, Jeremiah, had gone out into the country near Anathoth, in order to be alone with himself. The barenness of the winter season was still in evidence. And this youth, who had so recently given himself in loyalty to Yahweh, and had felt the Divine Response and Demand, was deep in thought, a thought which constituted an attitude to the Divine, relative to the personal and political problems uppermost in the youth's mind at that time. And as he walked along his eyes lighted upon a מקל שקד a branch of an almond-tree in full bloom, a precursor and harbinger of spring. But the שקד reminded him by association of שקד . He saw in the incident the Divine Response to his attitude. In the word-play he received once again the assurance of the dependability of Yahweh, which he had already received in verses 4-10. But he became certain of more,- Yahweh is able to fulfill his word, לעשתו כי שקד הוא על־דברו

We have here an account of a "normal vision." That is to say, we have here a religious experience in which the sense of the Divine Presence was real and responsive. The attitude had already, in a sense, been created by the personal

problems of the youth, and the political horizon. The perception of the שקד was the immediate cause of the experience, and may be thought of as the cause of the literary form. But it was the feeling of the Divine Response through the mental state of the moment which led Jeremiah to feel that Yahweh had spoken to him. It is the record of a normal religious experience!

The second, or third, incident of Jeremiah's Berufung is found in verses 13-15.

13. And the word of Yahweh was unto me a second time, saying, 'What seest thou?' And I said, 'A boiling kettle, and its face from before the north.'

14. Then said Yahweh to me, 'From the north shall blow the evil over all the 'Sitters' of the land.

15. 'For lo! I call all Kingdoms of the North,' whispereth Yahweh, 'And they shall come and establish every one his throne on the entrances of the gates of Jerusalem. And upon all its walls round about, and over all the cities of Judah.'

This incident may be thought of as coming shortly after the שקד event. It may be that on the evening of the same day, after Jeremiah had returned home, he received this experience. It may have been later,- i.e., several days later. He was sitting before a fire-place,-open-air,- in the same mood, with the same problems and the same attitude toward the Divine as he had had at the time of vision 1. (1) The boiling kettle before him leaned on the fire-place from the north, so that its mouth was toward the south. The steam

(1) Brooding is a kind of subconscious thinking. In both of these experiences we may see the evidence of the sub-conscious.

problems of the world, and the political horizon. The perspection of the 1920 was thus intimate fusion of the experience and may be thought of as the dogma of the literary form. But it was the feeling of the Divine Scriptures through the mental state of the account which Jan Tarentah to find that Yahweh had spoken to him. It is the record of a cultural religious experience.

The second, or third, fragment of Jeremiah's Scriptures is found in verses 13-16.

13. And the word of Yahweh came unto me a second time, saying,
'What seest thou?' And I said, 'A boiling cauldron,
and its face from before the north.'

14. Then said Yahweh to me, 'From the north shall blow the
evil over all the 'dilters' of the land.

15. 'For lo! I shall all Kingdoms of the North,' says-orsh
Yahweh, 'And they shall come and establish every one
his throne on the entrances of the gates of Jerusalem,
and upon all its walls round about, and over all the
cities of Judah.'

This fragment may be thought of as coming shortly after the 1917 event. It may be read on the evening of the same day, after Jeremiah had returned home, he received this experience. It may have been later, i.e., several days later. He was sitting before a fire-place,-open-air,- in the same room, with the same problem and the same attitude towards the Divine as he had had at the time of vision 1.(1) The boiling kettle before him looked on the fire-place, the north, so that its mouth was toward the south. The steam

(1) Prosodion is a kind of synchronicity Jungian. In both of these experiences we see one life-image of the sub-stratum.

floated from the north to the south, so to speak. As Jeremiah sat thinking, sat there quietly assuming an attitude toward Yahweh, it seemed to him as if once more Yahweh was Present. And the ideas and feelings aroused by the position of the kettle, and suggested thereby, were to him the Voice of Yahweh. The Presence of Yahweh acted upon a mental state brought about by circumstances, and gave direction and meaning to a mental content already present. And this according to Jeremiah's sharing in the beliefs of his day to a certain extent,-(1 st.) that the North was the mysterious seat of the mighty, omnious forces,-a belief taken over from the Canaanites, who in turn transmitted the belief that the "Gotterberg" was to the North,- and (2nd.) the popular eschatology of the day, that peoples should in the "Endzeit" come and camp against Jerusalem. So it was that the Response of the Divine upon a mental state caused by a visual perception received from Jeremiah the visionary, literary form. It was another "normal vision" in which Yahweh confirmed and repeated the content of the conversion experience of the youth.

These three incidents, then, are the call of Jeremiah. They describe those normal, and yet, very real religious experiences, which Jeremiah underwent in his call,- a gradual conversion, plus two normal visions. 19.

(5.) Ezekiel.

The account of the call of Ezekiel is found in 1:1,3-3:15.(1)

1:1, 3-14.

1. And it came to pass in the thirtieth year, in the fourth (month), on the fifth of the month, as[1] I (was) in the midst of the captivity by the river[2] Kebar, (that) the heaven's opened, and I saw visions of God.

3. [1] And there came upon me the hand of Yahweh.

4. And I saw, and behold, a storm-wind[1] came from the north, and[2] a great cloud in it[3], and a continuous[4] fire, and brightness in it round about[5], and from the midst of it as shining metal.[6]

5. And from the midst of it[1] the resemblance of four living beings; and this (was) their appearance; (the likeness of a man upon them[2].)

6. And each had four faces, and each one of them[1] had four wings.

7. And their feet[1], straight feet[2]; and the sole[3] of their feet as the sole of a calf's foot;[4]

8. And the hands[1] of a man from beneath their wings upon their four sides; and their faces to the four of them:[2]

9. Not did they turn in their going, each went straight ahead.[3]

10. As to the likeness of their faces; they four had before the face of a man[1]; and the face of a lionupon the right side, and the face of an ox had they four on the left side, and the face of an eagle had they behind.[2]

11. And their wings[1] were separate from above, to the four of them,[2] two were joined each to its companion,[3] and two the coverers of their bodies.

(1) Notes corresponding to the numbers in the verses are found in # 20.

(a.) Ezekiel.

The contents of the roll of Ezekiel is found in iii.2-xiii.

iii. 2-14.

1. Arise, go forth to yonder Chaldean town, in the fourth (month), on the fifth of the month, and I (was) in the midst of the captivity by the river Chebar, (that) the heavens's opened, and I saw visions of God.

2. I and there came upon me the hand of Yahweh.

3. And I saw, and behold, a storm-wind[1] came from the north, and a great cloud in it, and a portentous fire, and brightness in it round about, and from the midst of it as it were the colour of amber.

4. And from the midst of it[1] the resemblance of four living creatures; and this (was) their appearance; (the likeness of a man upon them).

5. And each had four faces, and each one of them[1] had four wings.

6. And their feet, straight feet; and the soles[2] of their feet as the sole of a calf's foot;

7. and they sparkled[1] of a man from beneath their wings, their faces and their wings round about; and their faces to the four of them:

8. for all they turn in their sides, each went straight forward.

9. As to the likeness of their faces; they had the face of a man and the face of a lion[1] on the right side, and the face of an ox on the left side, and the face of an eagle[1] behind.

10. And their wings[1] were separate from above, to the four of them, two were joined each to the covering, and two the covering of their bodies.

(1) Words corresponding to the numbers in the verses are found in § 20.

12. And each one went straight forward,[1] whither the spirit was to go they went,[2] and not did they turn in their going.

13. And the appearance of the living beings[1] (was) as burning coals of fire[2], and the fire shone, and from the fire went forth lightning.

15. Now I saw[1], and behold, wheels[2] (were) on the earth beside the four living beings[3].

16. And the appearance of the wheels[1] (was) like[2] chrysolyth;[3] and their work was as it were a wheel in the midst of a wheel.

17. To[1] their four sides[2] did they go; and[3] not did they turn about in their going.

18. 1. And I beheld them, and their rims were filled with eyes round about.[2]

19. And in the going of the living beings went the wheels beside them; and in the self-raising[1] of the living beings from upon the earth were elevated (also) the wheels.

20. Whither[1] the spirit was to go[2] they went[3]; and the wheels[4] were lifted up over against them, for the spirit of life[5] was in the wheels.

22. And the resemblance above the heads of the living beings[1] a firmanent[2] like the appearance of crystal.[3 4]

23. Now beneath the firmanent were their wings stretched[1], one toward the other.[2]

24. And I heard the sound[1] of their wings like the voice of many waters,[2] in their going.[3] In their standing still, however,[4] they let fall their wings.

26. But[1] above the firmanent, which (was) above their heads, (was) **like the appearance of a sapphire stone**, a throne;[2] and upon the throne,[3] an image, like the resemblance of a man.[4]

27. And I saw, as the appearance of shining metal[1], from the appearance of his loins and upward[2]; and from the appearance of his loins and downward I saw as the appearance of fire; and brightness to him roundabout.

28. Like the appearance of the bow which is in the cloud in the day of the shower, so (was) the appearance of the splendor round about him, appearance[1] of the likeness of Yahweh's majesty. When I saw, then fell I upon my face,

and I heard the voice of a speaker.[2]

Eze. 2:1-10.

1. [1]And he said unto me, Son of man, stand upon thy feet, and I will speak to[2] thee.

2. Then entered in me spirit[1]; and caused me to stand upon my feet; and I heard him, speaker[2] unto me.

3. And he said unto me[1]. Son of man, a sender, I, thee[2] unto the children[3] of Israel,[4] the rebelling ones against me[5],-who rebelled against me,[6] they and their fathers,[7] until this very day.

4. [1]And thou shalt say unto them, Thus hath Yahweh[2] spoken,

5. Now they[1], whether they hear or whether they refrain,- for a house of rebellion, they,- Yet shall they know that a prophet is[2] in the midst of them.

6. But thou, son of man, may[1] thou not be afraid of them, and from their words[2] may thou not tremble[3], When they are rebels and despisers[4] against thee[5], and in the midst[6] of scorpions thou, a sitter.[7]

7. But thou shalt speak my words unto them, whether they hear or whether they refrain, for a house of rebellion, they.

8. But thou, son of man, hearken unto[1] (the) speaker unto thee; may thou not be rebellious like the house of rebellion. Open thy mouth and eat what I give[2] unto thee.

9. And I saw, and behold a hand being extended[1], and in it[2] a roll of a book.

10. And he divided it before me, and it, within and without[2]; and (there was) written in it[3] wailing[4] and sighing and lamentation.[5]

3:1-3.

1. Then he spoke unto me, Son of man,[1] Eat this roll.[2]

2. And I opened my mouth, and he caused me to eat the[1] roll.

3. Then he said unto me, Son of man, Thy belly shalt thou cause to eat[1] it; [1]so that thy bowels be filled (in respect to) this roll which I am giving[2] unto thee. Then did I eat

it[3]; and it was in my mouth as honey for sweetness.

Eze. 3:4-11. [1].

4. And he said unto me, Son of man, sit out[1], Go unto the house of Israel, and speak[2] my words[3] unto them.

5. For not unto a people deep of lip[1] (art) thou sent[2].

6. [1]Not[2] unto many peoples[3] whose words thou doest not understand[4]; but if[5] I sent thee unto them, they would listen unto thee.

7. But the house of Israel, not will it demand[1] to listen unto thee; for not do they desire to hearken unto me; for all the house of Israel, hard of forehead and obstinate of heart, they.

8. Behold,[1] I have given unto thy face "hardness" compared with their faces[2]; and thy forehead hard[3] compared with their faces.

9. Like a diamond harder than flint have I given thy forehead[1] be not afraid of them,[2] and be not dismayed by[3] their faces; for a house of rebellion they.

10. And he said unto me, Son of man, all my word which I speak[1] unto thee, take in thy heart, and with thy ears hear.

11. And set out[1], go unto the captivity, unto the children of thy people,[2] and speak unto them, and say unto them, Thus saith Yahwe,[3]- whether they will hearken or whether they will refrain.[4]

Eze. 3:12-15.

12. And spirit caused me to be lifted up[1], Then I heard behind me a voice of a great violent motion,[2] when the glory of Yahweh was elevated from his place.[3]

13. [1] Even, the voice of the wings of the living beings being caused to kiss this one its neighbor[3]; and the voice of the wheels over against them.[4]

14. And spirit caused me to be lifted up, and caused me to be taken away,[1] And I went[2] in the heat of my spirit, and the hand of Yahweh upon me, strong.

15. [1] Then I came unto the captivity, unto Tel-abib, unto the river Chebar. And I sat there seven days astonished[2] in their midst.[3]

This section of the book of Ezekiel is in a corrupt state,- so much so that one wonders just where the kernel of genuine Ezekiel-material is to be found in it. Both Herrmann and Hölscher, for example, in their "Ezekiel Studies," emend and delete the text considerably. This may seem to be an arbitrary proceedure. It is the only thing which can be done, however. In the notes (#20) to the translation, I have sought to reconstruct the text as much as possible. My emendations can be found there. Here I need add only a reconstruction of 3:4-11.

Verses 4, 5, 10 bc, 11^{ab} belong to Ezekiel's vision. They are to be read in this order,- 4, 10 bc 11 $^{ab}5$. Verses 6, 9^{b}, 10^{a} 11^{c} are glosses. They have nothing to do with the matter at hand.

Verses 7, 8, 9^{a} represent a later interpretation of Ezekiel, though it is possible that 9^{a} is a gloss.

The rest of the text stands as I have translated it.

This proceedure is almost too subjective. And yet, it is all that one can do under the circumstances. But the fact that the text is in this uncertain condition does mean that an interpretation of Ezekiel's call is more or less a matter of guess-work. How can one be certain as to the experience Ezekiel underwent, when one can not be certain of the data, which supposedly describe that experience?

Before an interpretation is attempted, however, the man Ezekiel must be understood. It has been asked as to whether or not he is to be classified as a Prophet. Smend in

This section of the book of Zechariah is in a corrupt state, - so much so that one wonders just where the textual or exegetic Zechariah-material is to be found in it. Both Ketubim and Midrash, for example, in their "Messianic exegesis," quote and delete the text considered. This may mean in an exclusive procedure. It is the only thing which can be done, however. In the notes (sec) we try translation. I have sought to reconstruct the text as much as possible. My conclusions can be found there. Here I need and only a reconstruction of 9:1-11.

Verses 1, 2, 10 bc, 11 a^{β} belong to Zechariah's vision. They are to be read in this order, - 1, 10 bc 11 a^{β}, verses 2, 10 a^{α} 11 b^{α} are glosses. They have something to do with the matter at hand.

Verses 3, 8, 9^{a} represent a later interpretation of Zechariah, though it is possible that 9^{a} is a gloss.

The rest of the text stands as I have translated it.

This procedure is almost too subjective. But yet, it is all that one can do about the circumstances. But the fact that the text is in this unfortunate condition does mean that an interpretation of Zechariah will be more or less a matter of guess-work. For one be certain as to the pertinent Zechariah material, whereas one can not be certain of the data, which supposedly do notice that correlatively.

Before an interpretation is attempted, however, the text should even be understood. It has been based on so whether or not it is to be identified as a text. Sound is

his "Lehrbuch der alt, Rel.gesch"., (XVI), judged that Ezekiel is not to be called a Prophet because he had no society to whom to preach. Ewald prior to Smend had written that in Ezekiel as an author we see the beginning of the dissolution of Old Testament prophecy.(1) Duhm in 1875, in "Die Theol. der Propheten," adjudged Ezekiel to be an apocalyptist. That position Duhm has maintained through these many years.

I would say that Ezekiel is to be called the Last of the Great Literary Prophet's. But he is somewhat different from the four others in that he wrote primarily, rather than spoke. "Ezekiels Wirksamkeit ist nicht oder doch nur mit Modificationen nach Art derjenigen der ältern Propheten zu denken. Sein Buch läszt sich nicht verstehen als Reproduction öffentlich gehaltener Reden." (2) If this judgment be correct,- and I think that it is,- it grants us an opening for understanding the style in which Ezekiel's book is written. But it likewise leads one to doubt the accounts as literal records, though they do record the fact that this man had religious experiences. Moreover, Ezekiel is in a sense an apocalyptist. He writes in order to create faith in the doubting present by presenting a golden future. Hence, his descriptions are often in that weird imagery, which has ever been a tool of the apocalyptist. This type is first manifest in Chapter 1-3. 21.

The call of Ezekiel came in 592 B.C., in the land of

(1) "Ezechiel," p. 334
(2) Baudissin, "Einl," p. 454.

his "Lehrbuch der ait. Dol.-mand".. (XVI). Jacques that Deweist is not to be called a Freudist because he had no anxiety to when to prevent. Ewald prior to Sexual had written that in Mandel as a author we see the beginning of the dissolution of the Instinment frequency.(1) Dubs in 1919, in "Die Trieb. der Irrsyteme," adjudges Ewald to be an idealistic. That position Dubs has violated throuch these many years.

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The call of Ewaldsi came in 1882 A.D., in the land of

(1) "Ewaldsi," . . 344
(2) Dwattsein, "Ethl." p. 414.

Babylon, by the Canal Chebar. Ezekiel was a priest. These facts are recorded by a redactor in verses 2, 3. We may accept them, however, as trustworthy.

Ezekiel relates that he saw "visions of God." In the midst of a storm-wind from the North he saw four weird creatures, which formed part of the throne of Yahweh. He gives exact details as to the appearance of this sight. And upon the throne he beheld Yahweh, " an image, as of a man," As he, Ezekiel, fell upon his face before the view, Yahweh spoke to him, "Go unto the house of Israel, and speak my words unto them . . . . for a house of rebellion they." Then it was that Ezekiel ,"lifted up" by the spirit", came to those of the Captivity, in the midst of whom he sat astonished seven days.

How shall we interpret this experience? The common method is that we have here a vision, which came to Ezekiel in a moment of ecstasy. Hölscher takes this point of view.(1) Schmidt(2) and Duhm(3) accept this interpretation,- it is a common explanation.

But is the appeal to abnormal psychology the best interpretation for this experience? It is a possible interpretation; but it fails to take into consideration the literary ability and method of Ezekiel. I think that we find here an account of a normal religious experience,- i.e., a

(1) "Die Propheten" P. 300f
(2) "Die Gr. Propheten" p. 392ff.
(3) "Israels Propheten" P. 229ff

normal vision, which, in turn, may be in this case described as an experience of worship.

Ezekiel came from a priestly family of Jerusalem. We may conclude, therefore, that he had received an exceptionally good religious training. He had furthermore experienced the first fall of Jerusalem in 597 B.C. We may conclude, likewise, that he came into contact with the Reform Sentiment in Jerusalem, and sympathized with it. He was a Back-To-Yahwehist, cf 16:15-22; 16:44ff; 23, Unlike the other Prophets, however, Ezekiel thought of Israel as having "played the harlot" from the first, 20:1ff.

Ezekiel was a young man, when he was carried into Exile. Five years later the call came to him. Meinhold judges otherwise, "Immerhin hat man den Eindrück, dasz Ezekiel nicht so jung war wie Jesaja oder gar Jeremia, als er sein schweres Amt amtrat. Er mag schon wohl in Jerusalem schon Priesterdienst getan haben." (1) Meinhold may be correct in his assumption. No one can be dogmatic. It is my assumption that Ezekiel, though trained for the priesthood, had not yet attained the age, when he would be consecrated to that office. Cf. Num. 4:3, 8:24 (2). He was carried into exile. That fact seemingly banished the possibility of actually officiating as a priest from his life.

Ezekiel was an Extroverted } Thinking Type.
Introverted }

(1) "Einführung" p. 249
(2) cf Klostermann, "St. u. Kritiken," 1877

moral vision, which, in turn, may be in this case described as an appreciation of words).

Ezekiel came from a priestly family of Jerusalem. He may, therefore, have had received an exceptionally good religious training. He was fortunate enough to have witnessed the first fall of Jerusalem in 597 B.C. We can, perhaps, likewise, that he came into contact with the Deuteronomic Jeremiah, and sympathized with him. He was a book-worm, of course; Ezekiel thought of Israel as having "played the harlot" from the first, 20:27.

Ezekiel was a young man, when he was carried into exile. Five years later the call came to him. Reinhold Hedges observes, "Innerhalb des ganzen Buches, dass Ezekiel nicht an Jung war wie Jesaja oder gar Jeremia, als er sein Schwerer Amt antrat. Er mag so von sehr in Jerusalem schon Priesterdienst getan haben."(1) Reinhold may be correct in his assumption. No one can be dogmatic. It is my assumption that Ezekiel, though trained for the priesthood, had not yet attained the age, when he would be consecrated to that office. Cf. Num. 4:3, 8:24.(2) He was carried into exile. That fact accordingly heightened the possibility of actually detaching as a prophet from his life.

Ezekiel was an Introverted } thinking type.
Introverted }

(1) "Einführung" p. 249
(2) cf. Hertzberg, "St. Jerusalem," 1927

He dealt with problems in a cool, analytical manner; and yet, he related his thoughts to the objective situation. He was a Hebrew. His racial inheritance would mean a certain emotional activity. He had also assumed in Jerusalem the ideal of loyalty to Yahweh in the Back-To-Yahweh sense.

This man faces two problems: 1st. He can not be a priest in Jerusalem: What can he do? 2nd. Why has Judah fallen in reality from the position of a nation? Is it because Yahweh is weaker than the gods of the Caldaeans? These were the conflicts which Ezekiel faced.

The Questionaire indicated that it may be a fact of experience that a long space of time will elapse between that experience in which a man senses and vows his loyalty to the Divine (we might say conversion), and the time, when he receives his call. Seven, fourteen, nineteen, six, five, seven, four, eleven, nine, ten years <u>may elapse</u>, these were facts of experience. One might say that any number of years might elapse between these two experiences. But it was the experience of the Questionaires that when a long space of time elapsed between these experiences, the call was more or less rational. On the other hand, it might have been emotional, as was the experience of five Questionaires. We find here two suggestions for Ezekiel,- this thinking type, who had come into the sense of <u>absolute</u> loyalty to Yahweh, as the Holy One, in Jerusalem, but had lived through at least five years, if not longer, before he experienced his call, underwent a long period of intermittent questioning and meditation

He dealt with problems in a good, analytical manner; and yet, he related his thoughts to the objective situation. He was a humanist. His rational inheritance would seem a certain emotional activity. He had also assumed in Jerusalem the ideal of loyalty to Yahweh in the Israel-to-Yahweh sense.

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relative to the two aforenamed problems, before in a more or less emotional experience, he received his call.

We may think of Ezekiel as alone on that eventful day. He had isolated himself from the Gola in order to think over again the problems,- Why has Judah fallen? What am I to do? He concentrated upon these problems. But he thought them over in their relation to his ideal,- in relation to Yahweh.

While he was in this attention-state we may assume that an external incident occurred, which was the immediate cause of the experience of the call. This was often the case with the Questionaires. It may have been Ezekiel's experience.

Hölscher suggests that the experience was aroused by a thunder-storm from the north.(1)

> "Er sah, wie der Sturm-wind die Wolken von Norden her zusammenjagte, sah wie sie sich zusammenballten zu einer einzigen dunklen Wolke, die blendender Glänz und Feuerschein umstrahlte."

Hölscher goes on to paint an ecstatic state for Ezekiel. This conclusion of Hölscher I see no reason for accepting.

We shall say, that it was this coming of a thunder-storm, with its preceding wind, its dark clouds, coming up from the North, its flashes of lightning, and roars of thunder, which aroused in Ezekiel the emotions of awe and reverence; for he believed that a storm constituted an appearance of Yahweh. These emotional reactions plus Ezekiel's rational activity relative to his two problems, made complete for him those emotionalized attention states which constitute the basis of

(1) "Die P." P. 300

an experience of worship.

For such was the experience of Ezekiel at this time. His call came, so to speak, in an act of Worship. This experience he later described with a literary style of an apocalyptist, with the imagination of an artist, and with an appeal to memory and mythology. We find the four stages of worship in this experience.(1)

There is the stage of contemplation, that stage in which Ezekiel concentrates attention upon Yahweh, relative to those problems over which he meditates. He does not describe that stage of the experience. It must be reconstructed out of the background of Ezekiel, as pictured in his later writings.

Then, comes the stage of revelation. He experiences the inclination of Yahweh toward him. He writes, "I saw visions of God." "There came upon me the hand of Yahweh." These expressions do not describe an ecstatic state for Ezekiel.(2) They are the method of a Hebrew mind in describing a religious experience. The description of the four creatures, and of the throne is based upon memory and belief. Back of these creatures one may see the figures used for Solomon's Laver-wagon (1K.7:29, 10:19,20), and those mythological beings, whose origin was foreign to Israel, but who occupied a place in her system of beliefs. Here is an instance of a "foreign influence" in the religion of Israel, which a

(1) cf. Brightman, "Religious Values," P. 179 f.
(2) cf. Ch. I, 1, (2), 1st; Ch. VII, (2), (3).

on experiences of worship.

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(1) cf. Jerlatowsky, "Religious Values," p. 47.
(2) cf. Ch. 1, 1, (2), 1st; Ch. VIII, (2), (a).

Great Literary Prophet did not recognize.

In 1:27, 28 we have a description of Yahweh, which does not describe an actual vision, or presentation, but is a literary garb for the experience of revelation in worship.

The fact that the storm came from the North, and it may be the fact of the popular belief as to the North,(1) led the Prophet to describe the appearance as coming from the North.

From revelation Ezekiel passed into that stage of worship called communion. "And he said unto me, Son of man, stand upon thy feet, and I will speak to thee." Ezekiel is conscious of the Presence of Yahweh. Yet, that experience is filled with meaning for Ezekiel. New impulses, new ideas, new standards, may come at this stage of worship. Psychology proper may have nothing to say about them. But here we shall need to recognize them as coming from Yahweh through the ordinary avenues of the affective-and rational-consciousness. Ezekiel had long faced the problem, What shall I do, since I can not be a priest in Jerusalem? In Questionaire # 6(2) we saw that such a problem might lead to the experience of a"call". "And he said unto me, Son of man, a sender I, thee; unto the children of Israel, the rebelling-ones against me." "And thou shalt say unto them, Thus saith Yahweh," cf. 3:10bc, 11 ab. In this way Ezekiel describes the new impulse, which comes to his experience in answer to his first problem.

(1) cf. Jeremiah's Call.
(2) See Note # 1

ornate literary Prophet did not accomplish.

In 1:27, we have a description of Yahweh, which does not describe in actual vision, or presentation, but is a literary work for the exportation of Ezekiel in worship.

The fact that the storm came from the north, and it may be that most of the popular belief was in the North,[1] led the Prophet to describe the appearance as coming from the north.

From revelation Ezekiel passed into what stage of worship called adoration. "And he said unto me, Son of man, stand upon thy feet, and I will speak to thee." Ezekiel is conscious of his presence as Yahweh. It, that experience is filled with wonder for Ezekiel. Now imagine, my friends, now standard, any person of this stage of worship. Psychology proper may have nothing to say about them. But here we shall need to recognize them as coming from Yahweh through the ordinary channels of the effective-and rational-conscious. Ezekiel had long faced the problem. What shall I do, alone I can not be a priest in Jerusalem? In questions to J.C.[2] we saw that such a problem might lead to the experiences of a "call". "And he said unto me, Son of man, a member I, thee; into the children of Israel, the rebellion-some against me." "And then what say unto them, This said Jehovah," or, Elohim, if so. In this way Ezekiel described the new impulse, which comes to his experiences in answer to his first problem.

(1) cf. Jeremiah's Call.
(2) See note 4.1

This religious experience is so real to Ezekiel that he describes it later by the imagery and beliefs of his day, and in accordance with the concrete-nature of the Hebrew mind. He declares that his call was as if he had eaten a book, in which were the contents of his message, 2:8b 3:3. This was not a hallucinatory experience for Ezekiel. It is a later description of a feeling of certainty, which came when Ezekiel's problem, or conflict was resolved. It was a tool of the apocalyptist, cf. 4 Esdras 14:18-48. It was an ancient belief that eating was closely connected with the religious life, since the blood was thought of as the seat of the soul.(1)

But the call, or the new impulse to go forth as Yahweh's Prophet ,received the content of the mission by the insight the Prophet received as to his other problem, Why has Judah been defeated by Caldaea? The thought came to Ezekiel,- It is because the children of Judah are "the rebelling-ones against "Yahweh." "A house of rebellion,they." This Back-To-Yahwist comes to realize that Judah has fallen, because she rebelled against Yahweh. He is to preach to the people, as a pastor,(2) in order that they may "know that I am Yahweh." This expression occurs over forty times in Ezekiel's book. The inception of the ideal may be thought of as taking place in Ezekiel's call.

Finally, Ezekiel came to the stage of <u>fruition</u>. He

(1) Cf. Bertholet, "Hes." p. 15
(2) Cf. P. Kleinert, "Die Propheten Israels"-p.111

This religious experience is so real to Zerahiah that he describes it later by the imagery and beliefs of his day, and in accordance with the concrete-nature of the Hebrew mind. He declares that his soul was as if he had eaten a book, in which were the contents of his message, 2:8b 3:3. This was not a hallucinatory experience for Zerahiah. It is a later description of a feeling of certainty, which came when Zerahiah's problem, or conflict was resolved. It was a tool of the apocalyptist, cf. 4 Ezra 14:38-48. It was an ancient belief that writing was already consecrated with the religious life, since the blood was thought of as the seat of the soul.(1)

But this soul, or the new impulse to go forth as Yahweh's Prophet, revealed the content of the mission by the insight the Prophet received as to his other problem, Why has Judah been deserted by Gaohanz? The thought came to Zerahiah.- It is because the children of Judah are "the rebelling-ones against "Yahweh." "A House of rebellion,they." This Back-to-Yahweh cause to realize that Judah has fallen, because she rebelled against Yahweh. He is to preach to the people, as a pastor,(2) in order that they may "know that I am Yahweh." This experience occurs over forty times in Ezekiel's book. The imagination of the Israel may be thought of as taking place in Ezekiel's soul.

Finally, Zerahiah came to the stage of Vocation. He

(1) G. Contenau, "Ras." p. 19
(2) W. A. Heinert, "Die Gottesdienst Israels"-p.111

described it in 3:12-15. He realized anew that he was in the midst of life as a Prophet. He was to go to his people, and speak to them the reason for their downfall that they "may return unto Yahweh." (cf. 18:30-32). And he returned to the Gola in the consciousness of the fact that he was to be Yahweh's Prophet.

Ezekiel's call, then, came to him in an act of worship. But back of that definite religious experience must be seen a long period of preparation. It was a normal experience, which Ezekiel later colored with a descriptive diction, which is not to be taken literally, so far as external details are concerned. We have to do here with a religious experience, and not with a sensory presentation. It is thus that a chain of circumstances, an educational preparation, an unsatisfactory life-work, and a religious exercise constituted a prophetic call. In addition there was that mystical element of influence which finds its source in the Divine.

4. Conclusion.

A brief summary of the conclusions arrived at in this chapter may be in order.

Each Prophet began his religious activity as a Prophet because of the experience that even thus Yahweh would have him do,so,- an experience, which is not to be cataloged, or explained by patterns, and yet an experience similar to many types of that experience, which the modern minister undergoes in his"call to the ministerial office."

The scholar, who sees in the Great Literary Prophet's abnormal characters, seeks to buttress up his approach by his interpretation of the call, as an experience, which could come only in a moment of ecstasy. Isaiah, Jeremiah, and Ezekiel, he would say, experienced the call, in moments of visionary experience.

This is a possible explanation. But it does not do justice to the back-lying preparation of each Prophet for the call; it disregards the temperamental type of each Prophet; it does not consider the Hebrew mind.

It is my belief that a better, more satisfactory method of interpretation is that which finds in these experiences normal, <u>but real</u> religious experiences. Amos' call came in an experience similar to a crisis conversion. Hosea underwent similar stages of thought and feeling in his domestic tragedy. Isaiah's call came during an act of worship. The

4. Conclusion.

A brief summary of the conclusions arrived at in this chapter may be in order.

Mr. Prophet begins his noble and artistic life a Prophet because of the experiences that even Shakespeare would have envied, - an experience, which is not to be catalogued or explained by pastors, but yet an experience similar to many types of that experience, which the modern character undergoes in his "visit to the metaphysical orifice."

The soloist, who's seen in the great lift-away Prophet's abnormal character, proves to Prospero by his approach by his introspectation of the world, an experience, which could come only in a moment of ecstasy. Israfel, Tom Jim, and Sewell, he again has, experienced the world, in moments of visionary experience.

This is a possible explanation. But it does not do justice to the bewildering preparation of such Prophet for the world; it disregards the sympathetic type of such Prophet; it does not consider the Mathew mind.

It is my belief that a better, more satisfactory method of interpretation is that which finds in these experiences period, Mr. Paul Tillichian experiences. Absent self came in an experience similar to a crisis experience. These unusual visitation signs of thought and feeling in his universal tragedy. Israfel's call came during an act of worship. The

call of Jeremiah may be described as a gradual conversion plus two normal visions. Ezekiel came to his prophetic consciousness during an experience of worship.

This method of interpretation makes allowance for the preparation of each character; the temperament of each; the Hebrew mind; and the argument on the basis of "literary style."

C H A P T E R V.

The Background of the Great Literary Prophets.

ואולם אנכי מלאתי כח את רוח יהוה ומשפט
וגבורה להגיד ליעקב פשעו ולישראל חטאתו

Micah 3:8

1. Introductory Statement.

The expression "Historical Situation", is not a synonym for the term "Background." The latter has a more inclusive meaning.

A Prophet is a religious worker. He is a kind of religious reformer. He is not an isolated ascetic, but a man in close contact with the life currents of his day. His mystical life expresses itself in his declarations relative to definite situations which he has to face. His words, his utterances, often have, as it were, a particular problem, a particular event, a current popular opinion or policy, or a conflict of words with some other contemproary, a custom, a cult-practise, or a religious belief as their backlying cause. Just as the preacher, the reformer, the religious thinker and worker of today often state their criticism of some particular current idea, circumstance, event or situation in a religious utterance, even so did the Great Literary Prophets. Hence many of their utterances are to be understood only when the "Background" is outlined in clear contour.

"The Prophets were students of their times. They were vitally concerned in all that was going on in the political and the social world. They sought to guide the course of events into the right channels. Hence no understanding of their work is possible apart from a knowledge of

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"The Prophets were statesmen of their time. They were vitally concerned in all that was going on in the political and the social world. They sought to guide the course of events into the right channels. Hence no understanding of their work is possible apart from a knowledge of

what was going on in the world about them. The more accurately the conditions amid which they worked are known the more complete will be our appreciation of their message." (1)

One aspect of the "Background" of the Prophets is found in their relation to the mores of their day. The culture of a people consists of racial habits and traditions, which may be sub-analyzed into "customs, beliefs, values, and standards." To these the term "mores" is applied. The mores of a people are strengthened and colored by religious approval. But they may be disapproved on the basis of religious loyalty and idealism. The prophetic relation to the mores of the civilization of their day constitutes one phase of the "Background" of the activity of the Great Literary Prophet's.

The other two phases may be described as, the controversial, and the political, i.e., the instigating power of the trend of events.

It is impossible in this study to give a detailed outline of this phase of the prophetic experience. Such a work belongs to a historical study and interpretation of the Prophets; it is a separate study. In this investigation I am concerned with the psychological implications of this aspect of the prophetic life in its relation to their normal experience. But first of all, a brief outline of the "Background" of the history of the Prophets-political, social, and

(1) Smith, "The Prophets and their Times," Preface VII, cf W.F. Bade, "The Old Testament in the Light of Today."

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and religious,- must be given.

2. A Brief Sketch of the Background of the Prophets.

The political life, and international relationship of Israel and Judah after the division of the kingdom were not at all promising. Sheshonk I of Egypt, at the time of Rehoboam, campaigned successfully against Judah and Israel (1K.14:25f). Judah and Israel entered upon a series of civil wars. Israel had the upper hand against Judah, but lost towns and commercial advantages to the Aramaeans, (1K.20:34). Ahab fell in battle against the same people (1K.22). Moab revolted under Joram (2K.3), and Edom under Jehoram (2K.8:20ff) Thus, the conquests of David were lost.

In addition a new danger appeared, Assyria. In 854 B.C. Ahab paid tribute at Karkar to Shalmaneser.(1) Assyria made campaign after campaign into the west until Damascus fell in 732, and Samaria in 722.

Nor did Judah escape. In 734 she paid tribute to Tiglathpileser III. Sargon made a punitive expedition against her in 711; and Sennacherib all but annihilated her in 701. Nor should one forget the machinations of Egypt, of Merodach-Baladan, and of the coast cities, which involved Judah in the political whirlpool.

(1) A more complete chart of events may be found in Note 1.

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(1) A more complete short of Assyria may be found in Ottley I.

Over against this disastrous trend of events it is not surprising to find men who looked to the past as the golden age,- men who saw that past as dominated by certain religious ideals, men who desired to make that past a real present in the future.

But the dreams did not come true. Judah went slowly but surely to her doom. The attempt at Reform in 621 did not accomplish the ideal. Josiah was killed by Pharoah Necho in 608. In 597 the Caldaeans led away the first captivity; and in 586, Jerusalem was destroyed. This steady decline and danger of the nation formed one phase of the Background of the Prophets.

But the counterpart of the political dangers was social depravity. The kingdom had become an oriental despotism, (Jd. 9:7-21; 1S.8:11-18, 1K.9:20f). Enforced labor and taxes and participation in war, an unjust judiciary, an unscrupulous aristocracy, a scheming priesthood but led to the almost overwhelming oppression of the great mass of the people.

Four social sins existed throughout this period of the Divided Kingdom,-

1st. "Special Class privilege."

2nd. "Misuse of authority."

3rd. "Unjust distribution of the burden of taxation."

4th. "Exploitation of the masses." (1)

(1) C. F. Kent, "The Social Teachings of the Prophets and Jesus." p. 40.

Even against this dominant trend of events it is not surprising to find men who looked to the past as the golden age, - men who saw that past as dominated by certain principles that is, men who wanted to make that past a real present in the future.

But the dream did not come true. Judah was slowly but surely on her knees. The attempt at Moscow in 1921 did not even polish the tabel. Jerusalem was killed by Pharaoh Necho in 605. In 587 the Chaldeans, 1st army the first conflict; and in 586, Jerusalem was destroyed. This was by decline and decay of the nation further one phase of the Backwards of the Prophets.

But the counterpoint of the political decay was social depravity. This illusion had become an original dependency. (Ed. 3:1-23; Is.8:11-18, 1.4:8-9). Followed labor and tyrant and prostitution in the, an unjust judiciary, an unscrupulous aristocracy, a religion priestcraft put into the direct overwhelming oppression of the great mass of the people.

Four social sins related throughout this period of the Divided Kingdom, -

1st. "Social class privilege."

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(4) C. M. Scott, "The Social Teachings of the Prophets and Jesus." p. 40.

The commercial enterprises but added to the luxurious indifference of the leaders, 2. for the entire change in social relations meant an assumption of the Canaanite economy, and social system.(1)

Nor was the religious condition any better. Not only Israel, (Cf. 1K.18), but also Judah assimilated the religious customs and traditions of the Palestinian culture, (Cf. Am. 3;4; Hos. 4; Jer. 2, 17:1-4; Eze. 4:1-3, 10-11, 16-17, 5:1-2, 7:6ff etc.). Not only in the time of Manasseh, 3. but even after Josiah, the people engaged in the Canaanite practises. (2K.23:32, 23:37, 24:9, 19, Jer.44;15ff)(2)

The foregoing sentences attempt to give a brief sketch of the political, social, and religious "Background" of the Great Literary Prophets.

(1) Cf. 2K.6:25, 7:1, 16, 2K.4:1, Isa. 5:8, 1, Am. 2:6, 8:6 Hos. 4, Jer. 3:19f, Eze. 5:6

(2) Cf. Wood, "The Religion of Canaan," Jr.of Bib.Lit.Vol.35, 1916; Vol. 36, 1917.

The commercial aristocracies had added to the luxurious inefficiency of the Japanese, i.e. for Tokugawa change in social relations depend on substitution of the Tokugawa economy, and social structure.(1)

Not was the religious condition any better. Not only Jesuit, (Cf. 12:14), but also Zen Buddhist criticized the religious orthodoxy and traditions of the Tokugawa culture, (Cf. Ar. 5:14; Ion. 2:1; Zen. 2, 17:1-1; Ko. 4:1-2, 12-1, 16-17, 2:1-2, 7:222 etc.). Not only in criticism of Confucianism, but even after death, the people endeavored in the Tokugawa dynasty. (Ed. 2:1, 22:27, Ko:2, 10, Zen.14:1-17)[2]

The form-ing endeavors attempt to give a "let" etatch of the political, social, and religious "back-ground" of the Tokugawa History by Japanese.

(1) Ue. Ed.:Ko, V:1, 16, Ed.:Ar. Jan. 5:4, 1, Ko. 1:6, 8:4 Nov. 1, Ter. 2:197, Ko. 1:0

(2) Cf. Ko. "The Relation of Zenmen," Jr. of Hit.Lit.Vol.20, 1919; Vol. 26, 1917.

3. The Relation of the Great Literary Prophets to their "Background."

It was in revolt against many aspects of this Background that the Prophets preached and worked,- against mores, policies, and trend of events. And it was likewise because of controversies resulting from their attitude to the affairs of their day that they issued many of their utterances. Their speeches and short sayings, their oracles and addresses, did not come out of a clear sky, nor from some abnormal psychic state. They resulted rather from a self-directed reaction to a particular "Background."

So it was that the prophetic speeches often assumed a certain literary form,- the situation which brought forth the speech stimulated the form. The Prophets often spoke in "Promises," or "Threats," or "Scolding Speeches," or "Exhortations" or "Riddles," or "Advices," or "Lamentations," or in "Songs of Rejoicing." (1) Back of the form lies the situation to which the Prophet reacted in full, normal consciousness. Without this "Background," the saying is an enigma.(2)

I shall give one example from each Prophet to indicate the aforementioned fact.

In Amos 5:2, 3 we have a "Lamentation." Greszmann(3) divides the section into verses 1 and 2, and verse 3. I think

(1) Cf. Gunkel, "Die Propheten" p. 124
(2) Cf. Isa. 17:12-14.
(3) "Die Alt. Gescht." p. 344f.

. The Relation of the Great Literary Tradition to their "Background."

It was in vain that many students of this background that the Irishmen preached the gospel.- against opera, politics, and trend of events. And it was likewise hopeless of controversialists regarding Irish in its relation to the affairs of their day that they issued many of their utterances. Their readers and their audience, their critics and backers, not Irish only but of a closer sort, not Irish only but universal lovers stars. They realized not only Irish's self-interested relation to a particular "Background."

So it was that the prophetic speech or action assumed a part in literary work,- the attitude which proceeded from the speech dictated the form. The Irish's often spoke in "Proclaims," or "Travels," or "Wedding Speeches," or "Exhortations" or "Relations," or "Advices," or "Lamentations," or in "Songs" or "Relations." (1) Back of the form lies the attitude to which the thought gravitated (a gift), natural conformed. Without this "Background," the opening is an analogue. (2)

I shall give one example from each Irishman to indicate the aforementioned fact.

In Anna Kh., I am from a "Lamentation." Gulbenkian avoids the position into verses 1 and 2, and verse 3. I point

(1) Cf. Dunne, "Gaelic Literature" p. 124
(2) Ibid. 124:17-124
(3) "Ulster Alt. Ches Ant." p. 8447.

that the original Lamentation is found in verses 2, 3; verse 1 is a later introductory verse, added, however, by Amos himself.

Amos 5:2, 3. 4.

2. Fallen is she, not shall she rise again,[1] the virgin of Israel! Stretched[2] is she upon her land, none (is) her raiser-up.[3]

3. For thus saith Yahweh[1] to the House of Israel,[2] The city, the one going forth a thousand, shall be left[3] a hundred, and the one going forth a hundred shall remain ten.

This Lamentation may be thought of as the inaugural speech of Amos at Bethel. The celebration of some feast may have been in progress. The worshippers were engaged in sacrifice, - a veritable orgie of luxurious drunkenness, and riotuous cult-prostitution. Wild songs and wilder dances were being rendered as a service to Yahweh. But in the midst of this revelry and tumult, the mourning cry of one sounds forth. The assembled crowd pauses to listen. But to its surprise, horror, and anger the corpse, whom this Judaean names, is none other than Israel. This Lamentation is the prophetic reaction against the cultus of his day; against the religious, social, and political life of Israel. He compares the scene before him with the moral ideal in his mind. He feels that the outcome for Israel, can be but destruction. This Lamentation itself, though written at a later date, was pronounced by Amos as a kind of impulsive condemnation of an actual scene, which symbolized the actual life of Israel.

Hosea 8:4 has a different Background.

Hosea 8:4.

4, They have constituted kings, but not from me;
they have made princes, but not did I know (it):
in respect to their silver and their gold they
make for themselves idols, in order that they may
be cut off.(1)

The Prophet writes here out of his knowledge of the history of Israel's throne contendors. Zechariah, Shallum, Pekahiah, Pekah, Hoshea, - these men had all assumed for themselves the throne of the Northern Kingdom. The king should be "Yahweh's Annointed", but these men were assassins. They were enthroned, it is true, עם יהוה . In addition, the Prophet sees one of the causes of Israel's idolatry in the kingship.

We have here a carefully thought out "Schaltrede," the rational judgment and evaluation on the part of Hosea of the history of his country.

In Isaiah 28:7-13 we have a controversial speech.

Isaiah 28: 7-13. 5.

7. And even these with wine reel, and with intoxicating
drink are giddy; priest and prophet reel with intoxicating
drink, they are swallowed from wine, they are giddy
from strong drink; they waver in vision, they totter in[1]
judgment.

8. For all tables (are) full of vomit, filth, not a place[1]

(1) Cf. Harper, I.C.C. 314f.

9. "Whom will he teach knowledge? and whom will he make understand the report[1]? Those weaned from milk removed from the breasts?

10. For, Saw Lasaw, Saw Lasaw, Qaw Laqaw, Qaw Laqaw, a little here, a little there."

11. (Indeed)1 with stammering lip[2] and bya strange tongue will he speak unto this people.

12. (He) who said unto them, This (is) the rest, give rest to the weary, and this (is) the refreshing, but not came they to hear.

13. Therefore will be to them the word of Yahweh,
Saw Lasaw, Saw Lasaw, Qaw Laqaw, Qaw Laqaw,
A little here, a little there,
So they go but totter backwards, and be broken in pieces and ensnared and caught,[1]

In these verses(1) we see the Prophet Isaiah in a controversy with the religious leaders. He is in normal consciousness. Schmidt dates this section as immediately following the Syro-Ephraimitic War. Duhm gives it a date between 711 and the early reign of Sennacherib. I think it may be dated 711 B.C.

Jerusalem had not fallen before Sargon's punitive expedition of 711. For the most part, her punishment had been slight. An attack had not been made upon Zion. For the Prophet, this period of grace should be devoted to repentance. But the people celebrated it according to the religious practises of the time. They entered upon the usual religious sacrificial-revelry.

The Background

(1) Cf. Schmidt, "Die G.Pro." P. 80f
Duhm "Jes." P.196f
Cheyne,"Pro.of Isa." p. 162f
Camb. Bible, Skinner, P.206f.
Notes on Sellin's Class Lectures,1928.

9. "When will he taken knowledge, and when will he care understand the report? These words from milk removed from the breast?

10. For, Saw lines, Saw lines, Saw lepse, Saw lepse, a little here, a little there."

11. (Isaiah) with stammering lips and hyd strange tongue will he speak unto this people.

12. (He) who said unto them, This (is) the rest, give rest to the weary, and this (is) the refreshing, but not would they hear.

13. Therefore will he say them the word of Yahweh, Saw lines, Saw lines, Saw lepse, Saw lepse, a little here, a little there, so they go and fall backward, and be broken, snared and caught.

In these verses (1) we see the Prophet Isaiah in a controversy with the religious leaders. He is in normal conversation. Immediately before this section as immediately following the Syro-Ephraimitic war. Dahm gives it a date between 711 and the early reign of Sennacherib. I think it may be dated 711 B.C.

Jerusalem had not fallen before Sargon's victorious onslaught of 711. For the moment, at ywatchmen had been alight. An attack had not been made upon Ajab. For the moment, this period of grace should be devoted to repentance. But the people refused to hearkening to Yahweh's prophets of the time. They referred upon the usual religious merriment, the background

(1) Cf. Dahm, "Die Zeit." p. 40.
Duhm "Jes." p. 1957
Gayne, "Jes. and Jer." p. 1887
Cheyne, "Jes." p. 8087
Kaupa an Politics Jiges Lectures, 1928.

of these verses is "ein groszer Opferschmaus, ein Mahl im Tempel."

Archaeology (1) has discovered that in the near vicinity of the altar a flat surface, or floor, was laid. Here the people probably "ate and drank" (Jd. 9:27) before Yahweh. In such a place this cult feast may have taken place, Or, it may have been on the court of the temple before the great altar.

We are to think of Isaiah entering this scene. Everywhere he sees the illustrious leaders of Judah reclining before mats which are filled with food and wine. There is the noise of singing, and the revelry of dancing. Many are intoxicated; many have vomited on the mats, - anywhere, only to eat and drink some more. As the Prophet steps over the sprawling, rioting worshippers, and the filth, he comes upon a group of priests and Prophets, who are likewise participants in the religious celebration of Judah's escape from the Assyrian. They are all drunk with wine. Then it is that the Prophet's feelings of disgust and horror and anger break out. He calls these religious leaders drunkards; the Prophets know not how to prophesy, and the priests know not how to pass judgment.

In verse 9, we have a priest and a Prophet from the

(1) Cf. Sellin "Die Ausgrabungen von Ta'anek"
Macalister, "Gezer" Vol. I-III.
Wood, "The Rel. of Canaan." Jv. of Rel. Vol. 35;36.

of whom verses 1a "in counsel [illegible]", all "sit in Tempel."

Archaeology (4) has discovered that in the more vicinity of the latter a flat surface, or floor, was laid. Here the people probably "sate and drank" (Ex. 32:6) before Yahweh. In such a place this cult-feast may have taken place. Or, it may have been on the square of the temple before the great altar.

We are to think of Israel entering this scene. Everywhere we see the illustrious leaders of Israel reclining before pots which are filled with food and wine. There is the noise of singing, and the revelry of drinking. Many are intoxicated; many have resisted on the "wine," - drunkards, apt to cut and drink more more. In the prophet stood over the spreading, rioting revellers, and the sight he saw, more a crown of pride and revelry, why are lifeless participants in the religious celebration of Judah's remnant from the deportees. They are all drunk with wine. Then it is that the Prophet's feelings of disgust and horror and anger break out. It calls these religious leaders drunkards; the Prophets know not how to prophesy, and the priests know not how to give judgment.

In verse 8, we have a priest and a Prophet from the

(4) cf. Sellin "Ein Jahrhundert am Jahrhundert" Leipzig, "Bonner" Vol. I-III.
Gunkel, "Die Rel. d. Israel." Je. of Bel. Vol. 33:36.

group, question each other in response to Isaiah's condemnation. The priest asks, "Will that fellow teach us knowledge?" And a Prophet, "Whom will he teach to reveal Yahweh's will?" And a third may have asked, "Are we mere infants to be instructed thusly?"

Then the entire group, goaded on by Isaiah, and by the responses of the men from their number, turn on Isaiah. They mock him with the expression of mockery which was in use at that day, - Verse 10.

צו לצו צו לצו קו לקו קו לקו 6.

And conclude in reference to his activity, "Here a little, there a little."

Isaiah replies," Yahweh will indeed speak to you, but you will not understand. His words will be as a mockery to you, will be as, צו לצו צו לצו קו לקו קו לקו ."

Thus these verses contain the controversy of Isaiah with the religious leaders of the day, and with their method of reacting to a political crisis in which is involved their idea of a national Yahweh as against Isaiah's "Holy One of Israel."

Jer. 17:1-4 is a speech which has as its Background a definite experience.

Jer. 17:1-4.

1. The sin of Judah (is) written with a style of iron, with a diamond pointed style; (it is) cut upon the tablet of their heart;[1]

2. According to the remembering of their children of their altars and their Asherim beneath every[1] green tree upon the high hills;

3. O my mountain in the field, thy wealth and[1] all thy store for a booty will I give, (and) thy high places, because of sin, in all thy territory.

4. And thou shalt let lie untilled, even by thyself, thy inheritance, which I gave to thee; and I will cause thee to serve thine enemies in the land, which not dost thou know; for a fire hast thou kindled in my wrath,- unto the eye shall it glow. 7.

Jeremiah was sufficiently introverted to be alone, in meditation, time after time. We may think of him as in the country. He may be standing upon a high hill, which looks down upon one of the sanctuaries, with its sacred tree, stone, altar, etc. He thinks of the practises of the cultus in use there in contrast with the moral character of Yahweh. He sees the cultus as contrary to Yahweh. And the result of this sin of Judah can be only the destruction of the nation.

Just when these words were written no one can say. But they are the rational judgment of a man whose passionate nature reacts strongly against a contemporary cult-practise.

Eze. 18:1-4, for example, need likewise to be understood in the light of its Background.(1)

(1) Cf. "Cent. Bible" p. 155f
Camb. Bible, P. 124ff.

Jer. 17:1-4.

1. The sin of Judah (is) written with a pen of iron, with a diamond pointed upon the table of their heart;

2. According to the remembrance of their children of their altars and their Asherim beneath every green tree upon the high hills;

3. O my mountain in the field, my wealth and all thy stores for a booty will I give, (and) thy high places, because of sin, in all thy territory.

4. And thou shalt let (it) slip, even by thyself, thy inheritance, which I gave to them; and I will cause them to serve thine enemies in the land, which not thou knew; for a fire hast thou kindled in my wrath - into the age shall it glow.

Jeremiah was politically interested to be alone in meditation, high after time. He may think of war in the country. He may be standing upon a high hill, among lonely rocks, deep one of his sanctuaries, with its sacred tree, stone altar, etc. He thinks of the prophecies of the nations in one there in contrast within social character of Israel. He sees the nations as contrary to Yahweh. And the result of this sin of Judah can be only the destruction of the nation.

Just when these words were written no one can say. But they are the national lamment of a man whose prophetic nature reacts strongly against a contemporary anti-prophetic.

Jer. 18:1-4, for example, must it seems to be considered in the light of its background.(1)

(1) Cf. "Cant. Ethan" p. 1262
Cook. Hole, X. 1261.

Eze. 18:1-4.

1. And the word of Yahweh came unto me, saying,

2. What to you, thou, a user of this proverb on the land of Israel, saying,
   The fathers ate unripe grapes, and the teeth of the children became blunt.

3. As I live, whispereth Yahweh, - not shall there be to you longer using of this parable in Israel.

4. Behold , all souls to me; behold, as the soul of the father, even so (the) soul of the son to me; behold, the soul, the one sinning, it shall die.

The Prophet, and the other captives of 597, are in exile in Babylon. The people who had suffered from that calamity were really more righteous than those who had been allowed to remain in Jerusalem. They were more righteous, e.g., than Manasseh's generation, yet, they had been punished. They felt as if it were a case of hereditary suffering and guilt, - "The fathers ate unripe grapes, and the teeth of the children became blunt." Thus, the past seemed a crushing weight to these exiles, from which they could not hope to escape. Despair resulted, and despondency.

The Prophet, Ezekiel, preaches against this attitude. He condemns the use of the proverb. He advances his teaching of a strict individualism, "behold the soul, the one sinning, IT shall die."

The validity of Ezekiel's viewpoint can not be considered here. It is, however, in order to point out that

Exe. 18:1-4.

1. Are the sons of Israel come unto me, saying,

2. What to you, when, a saw of this proverb on the land of Israel, saying,
   The fathers are unripe grapes, and the teeth of the children become blunt.

3. As I live, said Adonai Yahwah, not shall there be to you longer being on this parable in Israel.

4. Behold, all souls to me; behold, as the soul of the father, even so (the) soul of the son to me; behold, the soul, the one sinning, it shall die.

The Prophet, and the other captives of 597, are in exile in Babylon. The people who had medited from that seemingly were really more righteous than those who had been allowed to remain in Jerusalem. They were more righteous, i.e., than Nebuchadnezzar's conscription, yet, they had been punished. They felt as if it were a case of hereditary suffering and guilt, - "The fathers are unripe grapes, and the teeth of the children become blunt." Thus, the past became a crushing weight to these exiles, from which they could not hope to escape. Despair resulted, and despondency.

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Ezekiel, the Thinking Type, writes against an attitude of his day. We have here a conscious rational effort to refute a particular public state of mind.

These several examples, one from each Prophet, serve to indicate the normal manner in which the Prophet reacted to the Background of his experience. A more general analysis of the prophetic writings will point out the extent to which the Background stimulated the prophetic activity.

Amos 3:13-15 is a judgment against the assimilated foreign culture of Israel. 4:1-3 are inspired by the women of Samaria. 4:4-5 is the prophetic reaction to the cultus of Israel. Ch. 5 has the same background plus the prophetic re-interpretation of the Day of Yahweh. Chapter 6 has the unjust social conditions, and the religious abuses of Israel as its stimulus. Chapters 7 and 8 contain a condemnation of Israel, a prayer for her salvation, and the conflict of Amos and Amaziah. Almost every section of the present book of Amos has back of it some aspect of the contemporary life.

Hosea has a Background. Chapters 1-3 describe a domestic tragedy. Chapter 4 is the prophetic ideal of a loyal love to Yahweh in conflict with the cultus of Israel. 5:8-6:6 has as its immediate cause the Syro-Ephraimitic war. 6:7-7:2 and 7:3-7 picture the iniquity of Ephraim in Pekah's, or Menahem's reign. Chapter 10 was inspired by the amputation of Israel by Assyria in the time of King Hoshea.

Imperial, 1-6 Thinking Type, writers against an attitude of his day. We have here a conscious rational effort to centre a particular public state of mind.

Among several examples, one from each Prophet, serve to indicate the moral manner in which the Prophet reacted to the Zeitgeist of his experience. A correspondental analysis of the prophetic writings will point out the extent to which the background stimulated the prophetic activity.

Amos 5:14-15 is a document against the materialistic trend culture of Israel. 4:1-3 are indications of the social of Samaria. 4:4-5 is the prophetic reaction to the culture of Israel. Ch. 6 has also some background plus the prophetic re-interpretation of the Day of Yahweh. Chapter 7 has the unjust social conditions, and the religious abuse of Israel in its worship. Chapters 7 and 8 contain a reconsideration of Israel, a prophet for our analysis, and the conflict of Amos and Amaziah. Almost every section of the present work of Amos has work of it to a report of the contemporary life.

Hosea has a background. Chapters 1-3 contain a domestic tragedy. Chapter 4 is the prophetic idea of a legal love to Yahweh in conflict with the culture of Israel. 5:8-6:6 has to its immediate cause the Syro-Ephraimitic war. 6:7-7:16 and 7:8-9 depict the instability of Ephraim in leadership, or political reform. Chapter 10 was largely-due to the assimilation of Israel by Assyria in the time of King Hoshea.

Chapter 12 betrays the influence of J and E. Chapter 13: 4-14 were written during Hoshea's reign, - the fate of Israel seems certain. Hosea thus wrote down his strong emotional reactions to the problems and mores of his country.

Isaiah ben-Ahaz likewise preached in response to the needs, follies, and dangers of his time. 1:12-13 is a criticism of the cultus even as 28:7-13 is. 3:13-15 pictures a judgment scene. 3:16-26 describes the Judaean "flapper". Chapter 5 has the sins of Judah as its Background. 5:8-24 deals with a drunken joust in detail. Chapters 7 and 8 were the prophetic activity during the Syro-Ephraimitic threat. 10:5-11, 24-27, 28-31, 33-34 were written in the time of the attack of Sennacherib. Chapters 29, 30, 31 and 33 come out of the same public calamity. 8.

The most certain references in Jeremiah which have a seemingly clear Background are as follows:

The Scythian Invasion stimulated the prophetic mind to speak to Judah as seen in 4:19-31; 5:15-19; 6:1-8; 6:22-26; 8:14-17. Judah's religion receives special attention in 17:1-4 and 17:30-8:3. A famine aroused the prophetic mind to speak 14:1-12. Jeremiah's attitude to the Deuteronomic Reform is seen in 8:8,13; 11:10-23; 12:1-6; 8:4-8; 9:16,17, 19-21; 14:19-22; 15:1-4; 9:1-8; 18:13-17. Megiddo is seen through 21:9-10. After the fall of Josiah, Jeremiah criticized severly Judah in 22:11-12, 13-14; 23:6-8; 22:13-17; 23:1-8; 36:1-32; 25:1-14. The year 597 B.C., is described

Chapter 11 contains the letters of 1 and 2. Chs. 12:1-14 were written during Paul's reign, - the time of Israel was certain. These chapters show the Israeli nationalistic reactions to the oracles and words of this country.

Isaiah Ben-Amos likewise preached in response to the needs, foibles, and dangers of his time. 1:1-25 is a criticism of the nation even as 2:7-12 is. 3:13-15 pronounces a judgment among. 4:1-6 describes the Judean "Zion-to". Chapter 5 has the ring of Amos as its forerunner. 5:1-24 deals with a dangerous least in-detail. Chapters 7 and 8 were the prophetic activity during the Syro-Ephraimite threat. 10:5-11, 24-27, 28-32, 24-34 were written in the time of the attack of Sennacherib. Chapters 29, 30, 31 and 32 come out of the same public ministry. 5.

The most certain references in Jeremiah which have a seventh-century Background are as follows:

The Scythian invasion stimulated the prophetic mind to speak to Judah as seen in 4:10-31; 5:15-19; 6:1-8; 6:22-26; 8:14-17. Judah's religion receives special attention in 17:1-4 and 17:20-27. A famine stirred the prophetic mind to speak 14:1-12. Favorable attitude to the Deuteronomic Reform is seen in 8:8,13; 11:10-23; 18:1-8; 8:4-8; 9:13,17, 18-21; 14:19-22; 15:1-4; 9:1-8; 25:13-17. Megiddo is seen through 22:2-10. After the fall of Josiah, Jeremiah criticized severely Judah in 22:11-12, 13-16; 22:6-8; 22:13-17; 22:1-8; 22:1-30; 22:1-14. The year 597 B.C., is described

in 13:17-19 and 22:21-30. The siege of Jerusalem by Babylon is seen in 21:1ff. Chapter 34:1-7 urges Zedekiah to surrender to Babylon. 34:8-22 deals with the release of the slaves during the crisis of 587-586. 37:1-10 pictures a second message to Jeremiah. Back of 31:21-22; 31:29,30; 44:1-30 is the Exile, and the hope of a restoration of Judah.

Ezekiel had three main problems to consider,- the Exile, the Fall of Jerusalem, the future. 8:1-10, 19; 11:23-25, 33:23-33 deal especially with Jerusalem. The Prophets and Prophetesses of Judah aroused the prophetic criticism of Ezekiel in 12:21-13:16, 17-23. In 14:12-23 Ezekiel considers the lot of the guiltless of Jerusalem. 18:1-32 (especially verses 1-4) has been considered. A history of Israel is stated in 20:1-44, for the encouragement of the Gola. 17:1-24 deals with Zedekiah's oath to Babylon. An imaginative, and yet, rational reaction to the future with the slain of Judah as a Background is found in 17:1-14.

This brief examination of the fragments of the writings of the Great Literary Prophets indicates that the Background had much to do with the Prophetic activity. The Great Prophets were, in a sense, controversialists. They were men whose life and activity were dominated by the ideal.

9. In reaction against the unideal they entered upon the path of utterance relative to mores, policies, events and conditions of their time. The Background is often the stimulus for the expression of the ideal as against the unideal by the prophetic mental and affective consciousness.

When we consider the Great Literary Prophets in relation to their respective Backgrounds somewhat more from the viewpoint of psychology, two matters need to be pointed out. These two statements aim at an interpretation of the prophetic experience as defined in relation to the "Background," as outlined in the aforegoing paragraphs.

1st. Loyalty to an ideal often leads to a revolt against the mores.

The Great Literary Prophets had as their ideal, absolute obedience to Yahweh as the Holy One. They described Yahweh according to the abstract moral sentiments of righteousness, justice, and at times, kindness. Loyalty to such a God meant a moral judgment of disapproval relative to the standards,customs, values, and beliefs which were not in conformity with the moral character of Yahweh, as they conceived it. And any course of action, or event in history which did not conform therewith would likewise be condemned.

It is true that the child acquires through "social heredity" many ideals and moral judgments. McDougall points out that there are "imitative moral judgments," and "original moral judgments." (1)

In Chapter III, I sought to indicate the place which imitative moral judgments played in the prophetic experience. Here we are to recognize that the creative work of the Great Literary Prophets is to be found in their original moral

(1) "Social Psychology," P. 221f.

judgments, for in them they set aside many of the imitative judgments which they would acquire, and made their religious contributions.

Now moral judgments are connected in some way with the rational and affective consciousness. Moral value is grasped first through the feelings. That is, original moral judgments first come through the emotions. Later, rational judgment is passed upon them. The imitative moral judgments society imposes upon its members. These judgments may be purely intellectual, without any antecedent or subsequent emotion.(1)

But the ideal, or we may say, the sentiments, determine our original moral judgments. An ideal(2) is an idea which is thought of as having the highest value, is set up as an end to be attained, and is highly colored with emotion. The ideal of the Great Literary Prophets was absolute obedience to Yahweh as the Holy One. But whence came the conception of Yahweh in terms of moral worth? Hickman writes,(3)

> "The consciousness of moral worth may become so well developed that one apprehends moral laws or principles and is able to use them as guides for his conduct."

Such was the case with the Prophets. But they were likewise men who had had religious experiences. They were, at times, conscious of the nearness, availability, and immediate Presence of Yahweh. They felt His response in answer to the projection

(1) Cf. McDougall,"Soc. Psy." P. 219f
(2) Strickland, "Psy. of Rel. Exp." P. 102
(3) "Int. to the Psy. of Rel." P. 313.

judgments, for in them they set aside many of the intuitive judgments which they would endorse, and made their obligations constitutive.

Now moral judgments are connected in some way with their rational and effective consciousness. Moral value is created first through the feelings. That is, original moral judgments first come through the emotions. Later, rational judgment is passed upon them. The initiative moral judgments merely impose upon its members. These judgments may be purely intuitional, without any antecedent or subsequent emotion.[1]

But the ideal, or as we say, the good matter, determine our original moral judgments. An idea[2] is an idea which is thought of as having the highest value, is set up as an end to be attained, and is highly colored with emotion. The ideal of the great Lithuanian Prophet was possible observance of "Dharma" or the Holy Law. For whence came the conception of "Dharma" in terms of moral worth? Kaufman writes,[3]

> "The constituents of moral worth may become so well defined that one apprehends moral laws or principles and is able to use them as guides for his conduct."

Such was the case with the Prophets. But they were intuitive men who had had relations experiences. They were, at times, conscious of the presence, availability, and immediate presence of Yahweh. They felt his response in answer to the prostration

(1) "Ps. Sociology," Ross, op. p. 197
(2) Alexander, Man. of Ph. Ed. p. 108
(3) "Pre. to the Psy. of Rel." p. 31.

of their attitudes to Him. They began with the traditional conception of Yahweh. But their developed moral consciousness, their religious experience of Yahweh, and their reflection upon the imitative moral judgments, led to the formation of an ideal in terms of abstract moral sentiments. It was here that the Prophets did original work. 10.

Loyalty to this ideal led to a revolt against the mores. This revolt was but a natural reaction. The Prophet comes into contact with the values, beliefs, customs, standards of the current social system. In the light of his ideal these mores stand condemned. The reaction to them is emotional. The result is an original moral judgment which disapproves of the mores, and sets up over against it the ideal. The same is true relative to courses of action, individual or national.

The prophetic reaction against the Background of the day was an original moral judgment determined by loyalty to Yahweh as the Holy God.

2nd. Belief in a God, who is described in terms of the moral ideal, is an urge toward righteousness.

God embodies the highest ideals of man. These abstract ideals may be combined, organized into one comprehensive ideal,- viz., the perfect moral life. For the Prophets the moral life would mean absolute obedience to Yahweh, the Holy. While it is true that, apart from Jeremiah, the Great Literary Prophets were primarily concerned with

national affairs, still it does not follow that this fact refutes the aforementioned statements of this paragraph. The prophetic moral judgment relative to the cultus of the day, the social evils, the type of religion in vogue, would necessitate an application of the ideal in terms of the individual. 11.

"Belief in God can help men to overcome their tendency to measure themselves by themselves. Suppose we are confronted with a moral situation. We are tempted to behave no better than the world expects. The thought of God is a reminder that he expects more of us." (1) So it was with the Great Literary Prophets. Their belief in Yahweh as a moral deity was for them an urge toward the realization of the abstract moral ideals. Belief that Yahweh is perfectly moral carries with it the complimentary belief, - Yahweh demands of men a character, which embodies the moral ideal. 12.

The result is the control of conduct by the moral ideal, which may be defined as a religious motive. To the service of this ideal the instinctive emotions are consciously and voluntarily directed. The driving power resulting from the instincts is self-controled, sublimated, to the realization of this ideal.

This may be thought of as one aspect of the religious life of the Great Literary Prophets. They controlled their conduct by the religious ideal. For them it meant absolute

(1) Josey, "Psy. of Rel." P.111

mental effort, still it does not follow that one must reduce the interrelationship structure of this pyramid. The proportion moral judgment relative to the nature of the moral world, the type of relation in vogue, would necessitate an application of the ideal in terms of the individual. 13.

"Belief in God can help us to overcome their tendency to evaluate themselves by themselves. Suppose we are confronted with a moral situation. We are tempted to behave no matter upon the world exists. The thought of God is a reminder that He concerns more of us." (1) So it was with the great Hebrew Prophets. Their belief in God as a moral lawgiver then go more toward the realization of the northern moral ideals. Belief that Jahweh is perfectly moral is rather than it was monotheistic belief, - Jahweh becomes an own g. therefore, it is somewhere the moral ideal.

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This may be thought of as one aspect of the religious life of the great literary Prophets. They controlled their conduct by the religious ideal. For them it meant ---

(1) Jones, "Pre. of Fai." p.141

absolute loyalty to Yahweh, a moral ideal which received its original impulse from the "Back-To-Yahweh" sentiment of certain factors of the current body politic. Hence, when the current mores, or trend of events, came into conflict with the belief as to Yahweh's demands upon men, the result was the moral judgments of disapproval, which the Prophets uttered.

This aspect of the prophetic activity took place in accord with the temperaments of the Prophets. For the type determines, to a large degree, the emotional reaction involved in a moral judgment, which is passed, in the interest of the highest moral ideal. Amos, who, though slightly introverted, was primarily of the extroverted-thinking type, lacked to a certain extent in tender emotion. His original moral judgment in reaction to his Background may be thought of as found in 7:7-9, - Yahweh is as an architect with a plumb-line. That is, Yahweh demands an absolute moral righteousness from Israel. The result of failure in obedience to this ideal is seen in verse 9, "and the high places of Israel shall be destroyed, and the sanctuaries of Israel shall be devastated; and I will rise against the house of Jeroboam with the sword." Hosea, primarily an introverted-feeling type, abounded in the protective instinct and tender emotion. He conceives of the relation of Yahweh to Israel as that of man to wife. Israel is to have a loyal-love for Yahweh,- that is Hosea's moral ideal. And he condemns Israel's idolatry, cult-prostitution, and political policy in the light of that ideal. Yet, his

absolute loyalty to Yahweh, a moral ideal which derives its moral impulse from the "Here-I-Am-Send-Me" enthusiasm of certain factors of the current body politic. Hence, when two current forces, or trend of events, come into conflict with the ideal of to Yahweh's demands upon man, the result was the moral indecision or disorder, which the prophets uttered.

This aspect of the prophetic activity took place in accord with the temperaments of the prophets. For the type determined, to a large degree, the emotional reaction initiated into a moral judgment, which is geared, in the interest of the highest moral ideal. Amos, who, though vitally interested, was primarily of the extroverted-thinking type, identified to a certain extent in tender emotion. His outstanding moral judgment in reaction to his environment may be thought of as found in 2:7-8. - Yahweh is an arrhythmic with a plain-line. that is, Yahweh demands an absolute moral rightousness from Israel. The result of faith is obedience to Yahweh. Ideal is seen in verse 8, "And the high places of Israel shall be destroyed, and the sanctuaries of Israel shall be desolated; and I will rise against the house of Jeroboam with the sword." Hosea, primarily an introverted-feeling type, abounded in the potential instinct and tender emotion. He noticed of the relation of Yahweh to Israel as that of man to wife. Israel is to have a moral-love for Yahweh, - that is Israel's moral ideal. Can he condemn Israel's idolatry, anti-prostitution, and political policy in the light of that ideal. Yet, his

reaction to his Background is tender and sympathetic. Isaiah, the mixed type, manifests his Extroverted-thinking nature in his conception of Yahweh as the Holy One (Ch. 6), in his stern demand for absolute trust in Yahweh (E.G., Ch.7), in his demand for Holiness from Judah, (E.G., Ch.1). Here we see the instinct of self-assertion predominant. But his cool pursuit of the moral ideal is in accord with his Introverted-Feeling tendency. He feels the outcome of disobedience to the moral ideal,- he is also, to an extent, Extroverted-Intuitive. Jeremiah, though slightly Extroverted-Thinking in type, is predominantly Introverted { Thinking . Feeling.

Hence, he asks Yahweh why he, Jeremiah, must suffer for his obedience to his ideal. He is of the type endued with tender emotion. But when that emotion is outraged there is a resultant negative reaction which expresses itself in scolding threats. Ezekiel is an Extroverted } Thinking Type. Introverted }

His reaction to his nation's violations of the ideal is somewhat unemotional. He seeks to think out a way, a cultus, whereby Israel may be obedient to Yahweh. He was trained for the priesthood. It follows quite naturally that his moral judgments expressed themselves in the terms of ritualism,- a ritual which had as its ideal absolute obedience to Yahweh, a ritual whereby the moral demands of Yahweh would be met.

reaction to his predicament is tender and sympathetic. Isaiah, the other type, reveals his introverted-thinking nature in his conception of Yahweh as a holy One (K.J.V.), in his stern demand for absolute trust in Yahweh (K.J., Ch.7), in his demand for holiness from Israel, (K.J., Ch.4). Here we see the instinct of self-assertion predominant. But his moral judgments of the moral ideal is in accord with his introverted-feeling tendency. He feels the extreme of disobedience to the moral ideal.- he is also, to an extent, introverted-intuitive. Jeremiah, though strongly introverted-thinking in type, is predominantly introverted { Thinking Feeling

Hence, he sees Yahweh only in, Jeremiah, must suffer for his disobedience to his ideal. He is of the type ~~[illegible]~~ with tender emotion. But when that emotion is outpoured there is a resulting negative reaction which expresses itself in scathing invective. Jeremiah is an introverted { Thinking type. Introverted

His reaction to his nation's violations of the ideal is decidedly unemotional. He seems to think out a way, a course, a strong moral way to obedient to Yahweh. He was trained for the priesthood. It follows quite naturally that his moral judgments expressed themselves in the terms of ritualism.- a ritual which had as its ideal absolute obedience to Yahweh, a ritual whereby the moral demands of Yahweh would be met.

4. Conclusion.

The Background of the Great Literary Prophets consists of the mores, i. e., beliefs, values, customs, standards, and the trend of events, of the time. The Prophet, like any other religious worker, was determined to a large extent in his utterance by his reaction to his Background.

The Background was largely Canaanite in mores. As to trend of events, policies, etc., it was likewise hostile to Yahweh. The prophetic reaction to this Background was an original moral judgment in the interest of the moral ideal, and in accordance with the type of the particular Prophet. The belief in Yahweh, as a Holy God, urged these figures to preach the abstract moral ideals, to seek to embody them in personal and social life, as the Will of Yahweh.

This aspect of the activity of the Great Literary Prophets is a normal experience. Its interpretation of the manner in which the Prophet preached and worked does not require the abnormal. It does not find place for hallucination, vision, audition, ecstasy, or any other form of abnormal psychic experience. The formation of the moral ideal, the influence of imitative moral judgments, and the expression of original moral judgments are to be thought of, so far as our data are concerned, as accomplished by the normal rational and emotional consciousness. This aspect of the

4. Conclusion.

The importance of the great literary prophets consists of the sense, i. e., beliefs, values, customs, standards, and the trend of events, of the time. The prophet, like any other religious worker, can determine to a large extent in his mission by his reaction to his background.

The background was largely identic in sense as to trend of events, policies, etc., it was likewise hostile to change. The prophetic reaction to this background was an original moral judgment in the interest of the moral ideal, and in accordance with the type of the particular prophet. The belief in Yahweh, as a holy God, urged these figures to preach the important moral ideals, to seek in society them in personal and national life, as the will of Yahweh.

This aspect of the activity of the great literary prophets is a moral experience. Its interpretation of the power in which the prophet preached and worked does not require the supernatural. It does not find place for hallucination, vision, audition, ecstasy, or any other form of abnormal psychic experience. The formation of the moral ideal, the fairness of imaginative moral judgments, and the progression of original moral judgments are to be thought of, so far as our data are concerned, as accomplished by the normal rational and emotional consciousness. This aspect of the

prophetic experience does not include all the data; but it does have to do with a large portion of the results of the prophetic activity. It is hence a forceful argument in favor of the normal religious experience of the Great Literary Prophets. The Background of the Prophets is often used as a means of exposition of some particular passage. Its significance for the normal experience of these men has as yet not been realized.

C H A P T E R VI.

The Great Literary Prophets' Every Day Life and Work.

""Nay, the world, the world,
All ear and eye, with such a stupid heart
To interpret ear and eye, and such a tongue
To blare its own interpretation - '".

"Lancelot and Elaine."

1. Introductory Statement.

The Every-Day Life of the Great Literary Prophets has an important bearing on the problem of the psychic health of those characters. For it is in Every Day Life that an individual attains an "organized Self" by directing the sentiments and dispositions toward the realization of a common purpose. Or dissociation may set in because of a failure to organize the self in such a manner. Then it is that a psychosis or a neurosis, may ensue, or some other form of pathological ailment. If the Every Day Life of the Great Literary Prophet is normal it does not of necessity follow that the psychic health of those Prophets was normal. But it is an argument in favor of that theory. That does not mean that these figures would not at times experience, it might be, a crisis, or a period of "storm and stress." But such crises are part and parcel of the normal life of an individual.

But what is meant by the term, "Every Day Life"? A simple definition is not to be given. The following questions will outline the meaning of the expression, as I use it.

Do we know any facts relative to the life of these Great Literary Prophets which will throw light upon their Every-Day Life? Did these figures have a home-life? If so, what bearing did it have on their religious experience? What are the data at hand relative to the Great Literary

I. Introductory statement.

The Every-Day Life of the Great Literary Prophets has an important bearing on the problem of the psychic health of these characters. For it tells Every Day Life that an individual existing as "self-united self" by directing the normal and abnormalities towards the realization of a common purpose. Or dissociation may act in behalf of a failure to organize the self in such a manner. Then it is that a psychosis or a neurosis, any phase, or some other form of pathological fallout. In the Every Day Life of the Great Literary Prophet is normal it does not of necessity follow that the psychic health of these Prophets was normal. But it is an argument in favor of that theory. That does not mean that these figures would not at times experience, it might be, a crisis, or a period of "storm and stress." But such crises are part and parcel of the normal life of an individual.

But what is meant by the term, "Every Day Life"? A simple definition is not to be given. The following paragraphs will outline the meaning of the expression, as I use it.

Do we know any facts relative to the life of these Great Literary Prophets which will throw light upon their Every-Day Life? Did they [illegible] a Dual-Life? If so, what bearing did it have on their religious experiences? What are the data at hand relative to the Great Literary

Prophet at his task of being a Prophet? How does he conduct himself as a Prophet? Where does he carry on his prophetic activity? What data do we have relative to his contact with other persons?

These questions constitute the problems which form the various aspects of the Every Day Life of the Prophets. These questions, when answered, will throw significant light upon the problem of the psychic health of these Prophets. For if we find, according to the data at hand, that these individuals met life's problems and conflicts fairly and frankly, acted as an "Organized Self," we have at least a good basis for the assumption that they enjoyed normal health, at least in their Every Day Life. To be sure, such a conclusion does not bow out the possibility of abnormal experiences at certain moments in the prophetic life. That possibility, however, has been considered in the foregoing Chapters, especially Chapter I.

It is not my purpose in this chapter to outline the social system in all of its cultural phases of that day. The significance of that system for the prophetic experience has been considered in Chapter III.(1)
In this Chapter I shall seek only those data,-available for the most part in the prophetic fragments themselves,- which picture the Prophet in the experience of his Every Day Life. After these data have been collected, I shall seek to indicate

(1) Cf. Bertholet,"Kulturgeschichte Israels," for a detailed outline.

conjecture this task or being a Prophet? How does the conduct himself as a Prophet? Where does he carry on his prophetic activity? What data do we have relative to his contact with other persons?

These questions constitute the problems which face the various aspects of the Every Day Life of the Prophets. These questions, when answered, will throw significant light upon the problem of the psychic identity of these Prophets. For if we find, according to the data at hand, that these individuals "Illustrate problems and constitute identity and transcendency, and an "Organized Self," we have at least a good basis for the assumption that they enjoyed normal health, at least in their Every Day Life. To be sure, such a conclusion does not bar out the possibility of abnormal experiences at certain moments in the prophetic life. That possibility, however, has been considered in the foregoing Chapters, especially Chapter I.

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(1) Cf. Tertulian, "Adultum quasdiabolo Iaraela," for a detailed outline.

the psychological interpretation, which I think best explains them.

2. The Every Day Life and Work of the Great Literary Prophets.

(1). The Prophetic Life, at Home and at Work.

Are there any data in connection with the Prophet at home and at work, which would apply here? 1. I.E., indicate the psychological significance of the Every Day Life of the Prophets.

It would seem that each of these Prophets had a particular profession aside from their prophetic activities, though there can be no certainty in some cases. Amos was a herdsman and pruner of Sycamore trees, (7:14) 2. Hosea's profession is not known. It has been assumed that he was a priest, or from a priestly family. He seems to have been one of the "besitzenden Kreisen." Isaiah was a "Noble of Jerusalem, according to traditions based on an inference from 7:3f, 8:2, 22:15ff. 3. Jeremiah seems to have come from a priestly family, (1:1), and may have been a priest, (Josh. 21:18), though one can not speak with certainty in that regard. Ezekiel was a priest, (Eze. 8-9;40ff).

Amos as herdsman would have ample opportunity to meditate, to indulge in a rational weighing, as to the life of his day in comparison with the simple life of the fathers.(1) It would be a healthy life in the open air. Amos would be led to think clearly and vigorously. But the care of his herd would bow out the possibility of an abnormal experience, the herdsmen can be abnormal, to be sure. Hosea, as priest and

(1). Cf. Section 3, (1), on "Amos' Call," Ch.IV.

2. The Every Day life and work of the Great Literary Prophets.

(1). The Prophetic Life, at home and at work.

Are there any data in connection with the Prophet at home and at work, which would apply here? I.e., indicate the psychological characteristics of the Every Day life of the Prophets.

It would seem that one of these prophets had a particular predilection, going from their prophetic activities, through where can be no doubt, in some cases. There was a "Judean and tender" of sycamore trees, (7:14). Amos.

Joel's profession is not known. It has been assumed that he was a priest, or from a priestly family. He seems to have been one of the "Bethuel" nations." Isaiah was a "noble of Jerusalem", according to tradition, based on an inference from 7:3; 8:2; 22:15ff. Jeremiah seems to have come from a priestly family, (1:1), and may have been a priest, (Josh. 21:18). Ezekiel was a priest, (Ezek. 1:3; 40:46).

Amos, as herdsman would have ample opportunity to meditate, to find life in a rational world in, as to the life of the day in comparison with the simple life of the future.(1) It would be a healthy life in the open air. Amos would be had to think clearly and vigorously. Into the mind of the herd could how out the possibility of an abnormal experience. The herdsman can be abnormal, to be sure. Hosea, the prophet and

(1). Mr. Bentley S. (1). on "A Scotland," p. 17.

one of the property-class, would have opportunity to come into direct contact with the abuses of his day. His somewhat Introverted-Feeling temperament would react against them, primarily in terms of emotion. Isaiah, as nobleman, had court associations which would supply his mind with food for thought, but likewise keep him healthy-minded. Jeremiah's work is really a matter of question. But he was in close contact with the current court and temple life. Ezekiel, the priest, both mingled with the exiles, and was separated from them. But their problems were his problems, and their future his peculiar sphere for reflection.

I should say that the "Outside-Work" of the Prophets would not only aid them in their prophetic office, but keep them in psychic normalcy for that office.

These Prophets seem to have lived normal, healthy lives so far as the sex-impulse is concerned. We do not know whether Amos married or not; still, there is no evidence of conflict at this point, in his writings. Hosea was married, and had children, (1-3). His domestic tragedy did not result in dissociation, because he faced the problem frankly, and solved it. I think that he eventually lived with Gomer again. Isaiah was married, and had children, 7:3; 8:3. Jeremiah did not marry; but the conflicting complexes arising from that interest and problem he did not repress, but faced and solved, Cf. 16:1-15. Ezekiel was happily married, Eze. 24:15ff. The

one of the property-slaves, could even offer anything to the intendant matched with the shares of the day. The tenants interpreted meaning temporarily would reject unclean things, primarily in terms of medition. Jacob, as Mohammed, had spent meditations which would supply his mind with food for thought, but likewise been with healthy-minded. Jeremiah's work is really a matter of question. But he was in close contact with the current events and temple life. Daniel, the prelate, both mingled with the nations, and was separated from them. Not their problems were his problems, and their tribute was peculiar where for reflection.

I should say that the "Brahma-Word" of the Prophets would rob only and then to their Prophetic office, but may them in provide an alay for that office.

Those prophets - Jon to here lived manual, healthy life as per on the so-called in the same then. We do not know whether Amos married or not; still, there is no evidence of conflict at this point, in his writings. Hosea was married, and had children, (1-3). His descendants frequently did not regard his ministration, because of stated the problem frankly, or solve it. I think that he eventually lived with under conditions, and had children, 1:3; 3:3. Jeremiah did not marry; but the contributing conditions arising from that interest and problem he did not regret, but found and solved, 32. 16:1-4. Daniel was happily married, Dan. 1:1ff. The

death of his wife he faced without regression.

The Prophets carried on their prophetic mission in active contact with men. They spoke to their people. They seem to have been in a normal psychic state, though often highly excited, when they spoke. Jeremiah pictures for us his dramatic preaching in the temple court, Chapter 26. In the course of that event he carries on a rational, conscious controversy with his opponents. Isaiah presents the cause of Yahweh to King Ahaz while the latter inspects the water-supply, Chapter 7. At another time, he addresses an embassy of Ethiopians with favorable words, Chapter 18. Or, Isaiah, sees another foreign embassy in Jerusalem, 2K.20:12-19. He reasons out the purpose of their presence, and condemns it. He rebukes women and maidens engaged in the round-dance of the Feast of Harvest, Chapter 32:9-20. He rebukes priests and Prophets in a carousal, Chapter 28.(1) Amos seems to have preached during a festival at Bethel.

In these meetings there were often bitter controversies. I need but refer to Amos and Amaziah, (Am.7:10ff), Isaiah and Ahaz (Ch.7), Jeremiah and Hananiah (Ch.28.), Jeremiah and Zedekiah and the nobles of the Last Days of Jerusalem (52:1-11; 34;37;38).

But we find also that the Prophet's contemporaries sought them out in order to discuss problems with them, or

(1)Cf. Ch. V

death of his wife by Count Antonio Tarquinio.

The Prophets portrayed as their typical relation in marriage contrast with this. They spoke to their people, and, to have been in a normal, peaceful state, though often highly excited, when they spoke. Ezekiel pictures for us his ministry, first in its terrible work, Chapter 23. In the course of that career he marries on a national, commercial transaction with his opponents. Isaiah treasures the memory of his wife as the pattern he presents the water-supply, Chapter 7. At another time, he portrays an embassy of Hezekiah's with favorable words, Chapter 18. Or, Isaiah, once another foreign embassy in Jerusalem, 2K.20:12-19. No reasons but the purpose of their presence, and condemns it. He volunteer words and actions encouraged in his young-manhood at the court of Hezekiah, Chapter 36:1-37. He volunteers prophecy and Prophets in a national, Chapter 28.(1) Amos seems to have preached during a festival at Bethel.

In these meetings there were often bitter controversies. I must not refer to Amos and Amaziah, (Am.7:10ff). Isaiah and Ahaz (Ch.7). Jeremiah and Hananiah (Jr.28.), Jeremiah and Zedekiah and the notice of the last days of Jerusalem (2K:1-11; Jr:17;38).

Yet we find also that the Prophets' contemporaries sought them out in order to discuss problems with them, or

(1)Dr. Ch. 7

secure their advice. Cf. Isa. 36-39; Jer. 37;38;42; Eze. 14:1ff; 20:1ff; 24:19ff; 8:1ff;

The Prophets in their preaching often assumed an argumentative device,- they quoted the words of their opponents in order to refute them,[1] Amos 5:14, Isa.22:13, 28:9ff; 30:16; Jer.2:20,25;3:4f; 7:10, Eze. 11:3.15, 12:22f, 18:2 21:5. This is a fully rational process.

The Prophet at his work must likewise, at times, evaluate critically some particular movement. Isaiah passes rational judgment on the contemporary Egyptian party, 30,31: Jeremiah evaluates the Deuteronomic Reform, 11:1-17,8:11,13; he condemns the political policy of Zedekiah's Reign, 21:1-10, 37,38. Ezekiel evaluates a popular sentiment, Chapter 18.

Contact with some object of Every Day Life often suggested to the mind of the Prophets a thought, or illustrated lesson, as to the problem dominant in their minds at the time. Amos' visions, 7,8,9, Jeremiah's visions, 1,24, and his contact with a potter's factory, 18, illustrate this fact.

In the above mentioned data we see the Great Literary Prophets as active men of affairs, men, who carried on their mission in contact with men. In those contacts, whether in the home or at work, or more directly in the execution of the prophetic office, these men appear as "organized selves", as men who can reason clearly. We see them in these data as men,

(1) Gunkel, "Einleitung", H.Schmidt, "Die g.Pro." P.LXVII.

[illegible] advice. [illegible]; [illegible]; [illegible];

who are not neurotic, or pathological, but normal and healthy.

But the Great Literary Prophet often entered upon periods of meditation relative to his prophetic task. In these moments, he sought to conceive of, and evaluate, the relations among objects of his experience, and his experiences themselves.

The literary activity of the Prophets would fall into this class of data. It is assumed that Amos' expulsion from Israel (7) led him to put his messages in writing. Jeremiah dictated his message to Baruch (36), when his public speaking was prohibited. He wrote a letter to the Exiles in Babylon, 29:1-32. Ezekiel is very much the author. Duhm has always thought of him as more apocalyptist than Prophet because of the manifest literary quality of his work.(1)

It is my theory that the genuine oracles of the Prophets were written sermons from the first. Cf. Amos 1 and 2; Isa. 15 and 16; 17, 18, 19, 23; Jer.47; Eze.26-28, 29-30, 31-32.

Jeremiah, when asked by his contemporaries if they shall flee to Egypt, must weigh the matter ten days before he feels that he can utter Yahweh's will as to the question, 42:1-43. Ezekiel outlines a theocracy in detail, 40-48,- the product of imagination and the rational consciousness.

Gunkel points out the frequency with which questions are to be found in the writings of the Great

(1)Other reasons also enter in,-not only style, but message, thought-content at times, method of expression, imagery,etc.

who are not neurotic, or pathological, but normal and healthy.

But the great literary prophet often suffers upon periods of meditation relative to his prophetic task. In these moments he tends to condemn or, and evaluate, the relations of those objects in his experience, and his experiences themselves.

The literary activity of the prophets would fall into this class of data. It is a moment at Amos' explanation from Israel (7) had to put his messages in writing. Jeremiah dictated his message to Baruch (36), when his public preaching was prohibited. He then a letter to the Exiles in Babylon (29:1-32). Ezekiel is very like the author. Perhaps a strong element of this is more apparently than prophet because of the explicit literary quality of his work.(1)

It is my theory that the symbolic oracles of the prophets were written somewhat from the first. Cf. Amos 1 ff; Isa. 13 ff; Jer. 46; 47; Ezek. 25-32, 34-39, 41-48.

Jeremiah, when asked by the contemporaries if they shall flee to Egypt, must wait the other ten days before he feels that he can utter Yahweh's will as to the question, 42:1-43. Textual criticism is theorems to detail, ex-a-, the product of interpretation and the method nonsatisfaction.

General points out the frequency with which questions are to be found in the writings of the great

(1)Other messages also author in, not only style, but message, thought-content of texts, method of expression, imagery, etc.

Literary Prophets.(1) These questions are found in the visions, Am.7:8, 8:2, Jer.1:11,13. Or, the Prophet asks why he sees destruction ahead, Jer.46:5. He questions the events which he imagines, Jer.46:7. He questions Israel's political policy, Hos. 13:10. He asks for an explanation of certain events, Jer. 49:1. (2) He asks questions provocative of thought, Isa. 19:11f. Cf. Jer. 2:10f, 14:22,28, 30:6.

This "Question-Gattung" is an indication of the thinking of the Prophets. It indicates their normal state of mind.

We may conclude that the data relative to the Prophets at meditation, or at work in the literary expression of their message, do not give any reason to lead one to suspect the mental health of the Great Literary Prophets.

A further indication of this conclusion is seen in the fact that these men did make mistakes. 4. Amos was mistaken in his prophecy as to Jeroboam II, 7:11. Hosea was mistaken when he thought that the House of Jehu, and the Kingdom of Israel would fall together, 1:4. Isaiah (Chapter 7) was mistaken in his view that Damascus and Samaria would fall together; only Damascus fell at that time. He was again wrong in 8:5-8. His view as to the campaign

(1) "Einl." zu H. Schmidt. P. LV.
(2) Jer. 49 may be the work of a Redactor.

of 711 was likewise mistaken, Chapter 20. Isaiah was forced to change his view of the Assyrians, 10:5-7, 12-15, 14:24-27, 30:27-33 etc. Jeremiah's early predictions ae to the outcome of the Scythian invasion were not verified, 1:13f, 2:11-13, 28,23, 3:19-4:4, 6:22-26, 5:26-28. Contrary to Jeremiah's expectations, Chapter 22 Cf. 2K.25:27ff was king Jehoiachin's eventual fate. Jeremiah in 32:7ff recognized the possibility of a mistake. Thus the Prophets proceeded by the trial and error method. Their reasoning at times proved contrary to the actual occurence. They came by their views in the normal way. 5

(2). Use of Symbolical Acts.

There is one other group of data which I have not described as yet. It is that class of acts, which, for the time being, we shall name the Symbolical Acts of the Great Literary Prophets. 6.

On the surface we have in these symbolical acts the method of illustration used by the Great Prophets. What are these acts?

There are certain instances of this type of act recorded which can not be regarded as genuine.(1) These are purely literary types. The following are to be classed here. Jer. 13:1ff, refers to a certain act on the part of Jeremiah relative to a girdle which he was to hide beneath a rock near the Euphrates. Either the Prophet makes use of recall in order

(1). Cf. Knobel, "Pro. der Heb." I, 425ff.

of VII was likewise mistaken. Moreover Co. Isaiah was forced to change his view of the Jerusalem, 10:5-7, 12-15, 16:8-9, 20:20-23 etc. Jeremiah's prophecies as to the destiny of the Babylon literally were not written, 21:1ff, 32:1-2, 28,29, 33:16-24, 51:59-64, 51:60-64. Contrary to Jeremiah's expectations, Cyrus's 22 yr. Babylon was King Nebuchadnezzar's overall date. Jeremiah in 27:7ff recognized the possibility of a mistake. Thus the Prophets proceeded by the trial and error method. Their concrete at times proved contrary to the actual occurrence. They were by their views in the proper way.

(3). Use of Symbolical Acts.

There is one other group of acts which I have not described as yet. It is that class of acts, which, for the time being, we shall name the Symbolical Acts of the Great Literary Prophets.

On the surface we have in these symbolical acts the method of illustration used by the Great Prophets. What are these acts?

There are certain instances of this type of act recorded which can not be regarded as reality.[1] These are merely literary types. The following acts are to viewed here. Jer. 13:1ff, refers to a material act on the part of Jeremiah referring to a literary-lion hewing on his loins a rock near the Euphrates. Either the Prophet makes his of rocks in order

(1). H. Gunkel, "Pro. der Lun." I, ASSET.

to illustrate his thought, or he performed the act in Palestine.(1) I regard it as an illustration based upon a recalled image of a past experience. Jer.51:59-64 is from the hand of a redactor. 7. Eze. 3:22-27 is to be regarded as a poetical way of describing the popular reaction against the message of that Prophet.(2) Eze. 4:4-8 is a passage which is corrupt, and likewise records an impossible performance.(3) Eze. 4:9-17 is likewise an impossible performance.(4) We find in it an evidence of the Prophet's imagination.

Those symbolical acts which I think are genuine are as follows: 1st. The acts which have to do with a symbolical name, Hos. 1:4,6,9. Isa.8:1ff, 30:8. 2nd. A group of acts found in objective performances. Isaiah in undergarments, walks the streets, Chapter 20. Jeremiah used a potter's vessel, 19:1-20:A, or a yoke, 27 and 28, to preach a dominant idea, or belief. He preaches with stones in Egypt, 43:8-13; Ezekiel illustrates with a drawing the siege and fall of Jerusalem, 4:I-3; he portrays the future of the inhabitants of Judah with his own hair, 5:1ff; he moves his household effects through a hole in the wall of his home, 12:1ff; he uses a caldron to illustrate the condition of Jerusalem, 24:3ff; he preaches with sticks, 37:15ff.

How are these acts to be interpreted? There are

(1) Cf. Schmidt,"Die g.Propheten" P.225f
(2) Cf.Kuenen, "Einl." P. 259 Hölscher,"Hes.Studien." P.57
cf.Eze33:3 Job 29:10 P.165
(3) Cf. Ch.I, 1, (2) 4th.
(4) Ibid.

four approaches to an understanding of them.

1st. None of them are genuine.

It was Kuenen's judgment, "Die symbolischen Handlungen sind öfters, wenn nicht immer, derartig, dasz man annehmen musz, der Prophet habe sie nicht wirklich verrichtet, sondern seine Ideen in diese anschauliche und Eindrückmachende Form eingekleidet." (1) Baudissin was somewhat more conservative, "Ebenso sind die erzählten symbolischen Handkungen wahrscheinlich grosztentheils erdacht."(2)

This judgment is, I think, without foundation. Kuenen only expresses a half truth. He saw the literary aspect of these acts without understanding their objective background.

2nd. These acts are the manifestation of an ecstatic state.

Stade advances this point of view, and H. Schmidt agrees with the viewpoint at times, though not always.(3) A detailed discussion of these sections is not possible. I can but say that I do not find any evidence in the data itself to warrent this interpretation.

3rd. These acts are to be explained from the view-point of magic.

H. Schmidt advances this view at times.(4) These acts would come especially under the heading of "sympathetic

(1). Kuenen, "Einl." P. 261
(2) Baudissin, "Einl." P. 458
(3) Cf. Stade, "Bib.Theol.des A.T." P. 206
(4) "Die Gr. Pro." P. 285, 391. Cf. 226;283;86;328.

tour approaches to an understanding of them.

Yet, some of them are remarkable.

It was remarkable judgment, "Die Gesellschaften Mandingen und Sudan, wenn nicht dieser, darauf, dass man Gegenstände der Freiheit nicht via nicht virtual verfehlet, sondern eine Idee in dieser Sache liegen und einer Gesellschaft Leben entwickelt." (1) Analyzing with learned and corrective, "Dieses sind die wahrhaften Symbolen an Mandingen weltanschaulichen Ideen erreicht."(2)

This judgment is, I think, without foundation. Lemon only expresses a half truth. He saw the literary aspect of these acts without understanding their objective background.

2nd. These acts are the manifestation of an metaphysic state.

Frobe advances this point of view, and M. Solvatt agrees with the standpoint at times, though not always.(3) A detailed discussion of these questions is not possible. I can but say that I do not find any evidence in the data itself to warrant this interpretation.

3rd. These acts are to be explained from the viewpoint of magic.

M. Solvatt adopts this view at times.(4) These acts would come especially under the heading of "quatherin

(1) Lemon. "Eini." P. 102
(2) Zentralein. "Eini." P. 106
(3) Cf. Frobe. "Zeit.Ethnol.des A.F." P. 105
(4) "Die G.F. Ire." P. 220; 230. Cf. 224;228;240;258.

magic."

We must remember that "magic" is that social custom whereby the will of the deity is coerced, supposedly, to act favorably in respect to the desires and needs of the human being. Sympathetic magic is based on the belief that similarities produce similarities. "Things casually related must be similar to one another." And the doing of a particular act will produce the similar result desired. The savage flaps a blanket to make the wind blow; shoots fire-arrows into the air if the moon's light fails; sprinkles water on the ground to make the rain fall. 8.

This group of prophetic acts was performed because there was still in the minds of the Prophets the belief that the performance of a particular act by a "Gottesmann" would insure a certain result. But this explanation fails to understand the acts themselves in the light of the mission, the ideal, of the Prophet. Moreover, the interpretation does not always apply, for not one of the Great Literary Prophets really desired the destruction of Judah and Jerusalem. Nor can the conception of Yahweh, as held by the Great Literary Prophets, be harmonized with this type of "customary morality."

4th. These acts are symbolical acts.

They are quite clearly explained by the psychological approach. Prof. Strickland defines a symbol as follows,

"a symbol is a mental image or a perceptual object to which a meaning has come to be attached more comprehensive than that commonly associated with that image or perceptual

object."[1] This psychological description of a symbol suggests an explanation of a symbolical act. A symbolical act is an act in which an individual makes use of certain perceptual objects in such a way the observor may receive from the act a mental image or idea which will be in accord with, and express, the performer's object.

So it was with the Great Literary Prophets relative to this group of acts. Their "object was to make dominant their ideal,- absolute loyalty to Yahweh. The symbolical act was designed to arouse the emotional feelings of the observors so that they would thereby accept the prophetic ideal. However, it must be said that all of the symbolical acts of the Prophets can not be described as quite so rational. We find certain acts which are impulsive, seemingly not the result of a purposed act of will; and yet, they are really "Smybolical Acts."

We may say that these acts are volitional efforts to make real and dominant in the popular mind the Prophets' highest ideal. The Prophets' highest ideal was their dominant ideal; it directed their conduct and stimulated their mental- and emotional-consciousness to its own realization, not only in their own lives, but also in the national life. It organized the Prophets' life around its motives and interests.

This is not so clearly to be seen in the "Symbolical Names." Hosea names his first son "Jezreel," 1:4.

(1) Strickland, "Psy.of Rel.Exp." P.236f.

[1]

ribbon." This psychological appreciation of a symbol suggests an organization of a symbolical act. A symbolical act is an act in which an individual makes use of certain perceptual objects in such a way the observer may receive from the act a mental image or idea which will be in accord with, and express the particular object.

So is one with the Great Literary Prophets relative to this group of acts. Their intellect - resolute loyalty to "objective" truth - was designed to arouse the emotional feelings of the observers so that they could thereby accept the prophetic ideal. However, it must be said that all of the symbolical acts of the Prophets can not be described as quite as rational. We find certain acts which are imperatively accordingly not the result of a purposed act of will; and yet they are really "symbolical acts."

We may say that these acts are rationalizations to rational and dominant in the popular mind the Prophets' highest ideal. The Prophets' inferior ideal are their dominant ideal; it directed their conduct and stimulated their mental- and emotional- consciousness to its own realization, not only in their own lives, but also in the national life. It organized the Prophets' life around its motives and interests.

This is not so clearly to be seen in the "symbolical acts." Hosea needs his latest son "Lo-ammi." Isa.

(1) Stalker, "Life of Jer." p.220.

It is clearly a volitional effort to create a certain mental content in the popular mind relative to the Anti-Yahweh house of Jehu, and even Israel herself (as she was). Lo-ruhamah and Lo-Ammi, 1:6,9, grow out of the Prophet's domestic tragedy.(1) The Prophet broods over his own personal sorrow; he also meditates on the moral states of Israel's social life. The association between Lo-ruhamah and Lo-Ammi and Israel's relation to Yahweh comes intuitively to his mind. Isaiah meditates over the campaign of Assyria against Damascus and Samaria. He regards Assyria as the instrument of Yahweh's wrath, used because these countries have not been loyal to Yahweh. By association, perhaps, during a period of concentrated rational effort relative to that political situation, and Judah's disloyalty, the words, מהר שלל חש בז flash into his mind.(2) He made of them a tablet (8:1), and named a son by them (8:3). It was a volitional effort to make more real for the popular consciousness the "highest ideal," by stimulating certain mental images and ideas through that perceptual object.(3) Isaiah 30:6-8 is to be interpreted in the same way,

My interpretation is more clearly seen in the more objective acts.(4) Take Isaiah 20. The Ashdod campaign of Sargon of 711 B.C. is in progress. For the Prophet the result will be the certain downfall and captivity of the "allies." He walks the streets of Jerusalem three years, to emphasize that

(1) Cf.H.Schmidt, Z.A.W. 1924 Neue Folge I Band
(2) Translation,-"Speedy booty, quick prey."
(3) In this case, a tablet with a name on it. Later, a personal name.
(4) Isa.8:1,3 and 30:6-8 are quite clear. Hos.1:4,6,9 is an act which is not altogether of the symbolical type.

message. But is that his one and only object? Back of this act is the dominant ideal of Isaiah. He would persuade Judah to become loyal and obedient to Yahweh,- according to Isaiah's own moral concepts. Hence, he uses himself as a perceptual object whereby he can stimulate the mental image and idea in the mind of Jerusalem, which, together with the accompanying emotional content, will bring about a realization of his ideal. Jeremiah's performance with two yokes, 27 and 28, is to be interpreted in the same manner, even as is his action with a potter's vessel, 19:1, 20:6, and his "Stone Sermon" in Egypt, 43:8-13.

Ezekiel has the same dominant ideal, although he defines that ideal, its realization, its negation, according to the concepts of his priestly background. In 4:1-3, he draws upon a tile the city of Jerusalem. He likewise pictures its siege and capture, אותהיא לבית ישראל (1). Back of this act is a volitional effort to make dominant the Prophet's highest ideal by use of a perceptual object. The acts recorded in 5:1ff, 12:1ff, 24:3ff, and 37:15ff are to receive the same interpretation.

These prophetic acts, then, are quite normal in their psychological makeup. In them one may see a certain ingenuity, a certain creative ability and imaginative skill. It is "The Hebrew Mind," which likewise tends to think concretely. Back of them one may see a certain purposed rational effort, and an emotional tone. But, they are a manifestation of the motive-

(1) "A sign, this, to the house of Israel."

power of the dominant ideal. They are volitional efforts to express and to realize that ideal by gaining for it a stronger and clearer mental imagery and content through the use of objective means. These symbolical acts are clear evidence as to the normal psychic health of the Great Literary Prophets.

(3). A Continued Psychological Interpretation of the Every Day Life of the Great Literary Prophet.

The attempt at a psychological interpretation of the "Symbolical Acts," has been given in the concluding section of # (2). It is out of place; it should have been reserved for this section, logically. However, since it fitted into # (2.) most practically, I placed it there, though it may seem like "the cart before the horse."

There are certain other statements which are to be made in explanation of the other data aforementioned.

The Every Day Life of the Great Literary Prophets may be described as a study in the matter of the volitional effort. This does not bow out the activity of the rational and affective consciousness; it but makes the volitional predominant. The volition is really the working policy of the whole mind. Or, the will is "the Self in movement." Or, "We may....define volition as the supporting or re-enforcing of a desire or conation by the co-operation of an impulse excited within the system of the self-regarding sentiment."(1)

(1) "Social Psychology" P. 255.

The volitional effort comes primarily into play in the conflict of an ideal motive with some instinctive desire. The volitional effort is seen in the fact that in this conflict the self-regarding sentiment throws its motive power on the side of the weaker ideal.(1) There may be a conflict of two motives. In this case the will may be thrown on the side of one of them, and it will prevail. The same holds relative to the conflict of ideas, and of complexes.

The Every Day Life of the Great Literary Prophets was not without conflict; but the conflict ended, not in repression, but in self-realization. This is because of the act of will in favor of "the prophetic ideal." It is also because of the adequate stimulus of the will by the ideal.

The ideal, - absolute loyalty and obedience to Yahweh as the Holy,- first became dominant in the prophetic self. There may have been conflicts at this point in the experience of the Prophets. For Amos the conflict may have been between a traditional love of country and "the ideal." Hosea's conflict was, perhaps, the conflict between the tender emotion and the outraged instinct of self-preservation; and between a love of country and the ideal. The nobleman Isaiah may have had to face the conflict between the opportunity of a life of political activity along traditional moral lines, and a life in obedience to his ideal. Jeremiah's conflict was between his ideal and his gregarious instinct, (Cf. 15:15-18;

(1) I follow McDougall here.

17:12f, 9:1ff, 11:18ff, 12:1-6.) Ezekiel's conflict may have been between his disappointed instinct of self-display and self-advancement, (1) and the ideal.

It was through an act of volitional choice that the ideal became dominant in the experience of the Great Literary Prophets. "In the act of volitional choice we give permanence and dominance to the one idea," (2) or ideal. In the Prophet's experience, consequently, there was no repression. In their lives the instinctive drivers were sublimated to the service of the ideal.

This is my theory as to a psychological explanation of the Every Day Life of the Great Literary Prophet. It is a perfectly normal process, and without an accompanying neurotic state. Of course, one can only theorize as to the subjective life of these men.

This explanation applies likewise to the prophetic activity in their current social system, in an attempt to make

(1). I refer to his possible disappointment upon not becoming a priest. Cf.Klostermann, "Ezekiel", P.391ff Kritik und Studien."

(2). McDougall, "Soc. Psy" P. 249.

"the Ideal" real in that system.

The prophetic ideal would come into conflict with the popular conception of Yahweh, viz., that Yahweh is god only in Palestine, and of Israel alone,(1S.26:19). The higher moral concept of Yahweh is seen in the Prophets' mind from Amos on, (Am.9:7 etx.) The popular,traditional morality was in fact non-moral, external. It consisted of taboos and customs. The worship of Yahweh was confined to the performance of the cultus. Over against this popular system the Prophets insisted on their ideal.-

Am. 5:21-24; 5:14,15.

Hos. 6:6;10:12.

Isa. 1:11-21.

Jer. 2.

Eze. 8 and 9.

The social system of Israel, once again, had been Palestinianized. Yahweh had been "Baalized" through the influence of the Canaanite culture, Cf. 1S.26:19, Jd. 11:24, 1S. 4:4ff, 1S.9::, 10:3, 2S:15:11, 1K.3:4, 8:1ff, 2K.10:22, 1S.1:14f, Jd.3:19, Isa. 2:8, 18, 20, 8:19, 1K.16:34, Gen.15:11, 2S.5:24, 1S.28:7ff. The religious system of Israel yielded to the Oriental thought-word[1] again and again, Cf. 1K.18; 2K. 16:10-18; 2K.21:3-5.

The "Back-To-Yahweh" sentiment reacted against this tendency in the social system of Israel. The Great Literary

Prophets had back of them that sentiment. But they were leaders. They set about to make their dominant ideal, - loyalty and obedience to Yahweh as the Holy One, - the ruling ideal in Israel's social life.

Their task, then, was "to institute a change of allegiance from values of a lower to those of a higher order." They sought reform in the interest of their ideal, a change from "a customary morality to reflective morality."

The controversies of each Prophet with his contemporaries, as described in # (2); the arguments the Great Literary Prophets advanced against their opponents; the meditative and literary activity of these Prophets; their questions and commands; their mistakes; their symbolical acts, - these constitute the data which describe the Every Day Life of the Great Literary Prophets. It is a life in which these individuals by a volitional effort sought to make their dominant ideal prevail over the conflicting current social and religious system. Their self-regarding sentiment demanded not only that they should seek to realize that ideal in their own individual life, but that they should also desire to see it expressed in the current social life. The instinct of self-display and self-assertion would likewise add its quota of energy, toward the attempt to make real the ideal, in the form of a desire to please "the ideal spectator," (1) in this case,

(1) Cf. McDougall, "Soc. Psy." P. 260f

Yahweh himself. Even thus, I believe, is one to interpret the Every Day Life of the Great Literary Prophets, a life in which their highest ideal supplied eventually the dominating motive for every problem and situation. Amos, the predominantly Extroverted-Thinking type, could not tolerate any exceptions of loyalty to his ideal of obedience to Yahweh; his volitional effort in its behalf was cold, obstinate, exacting. Hosea, more of the Introverted-Feeling type, sought the realization of the ideal with a display of tender-emotion. Isaiah, the exceedingly mixed type, threw the motives of his thinking,- feeling,- and intuitive - temperament on the side of this same ideal. Jeremiah, displayed his Introverted-Thinking-Feeling tendency in his meditative activity in conflict as to the ideal and his own gregarious instinctive feelings; he displayed his Extroverted-thinking type in his bold and fearless espousal of the ideal. Ezekiel, the thinking type, worked for the ideal in his pastoral office, and in his cold, somewhat formal literary productions. In each case we have volitional effort, according to the type, in favor of the realization of the ideal.

3. Conclusion.

The Every Day Life of the Great Literary Prophet describes the Prophet at home and abroad; in contact with people, in the performance of his office. In the data which we have at hand we find that there may have been conflicts in the life of each Prophet,- in fact, I think we may say, there were such conflicts. There was the motive power of the ideal on one hand, the instinctive drives on the other; the ideal, in the second place, as against the traditional morality and religious system. In these conflicts, so far as our data go, we find these individuals facing each problem and situation fearlessly and frankly. We may say that there was no repression in their lives, but rather self-realization, - a normal psychic life.

This Every Day Life is to be described, particularly, as an illustration of the volitional effort, of the Prophets in favor of"the ideal". "In the Prophets' controversies with their opponents; with the "Palestinianized" social and religious system and traditional morality; in their meditation and literary activity; in their mistakes; in their symbolical acts, we see the volitional efforts of these Prophets toward Self-realization, toward the realization of the ideal in the current society. Once again, this aspect of the prophetic experience bears certainly all the marks of normalcy.

C H A P T E R VII.

The Prophetic Consciousness as Religious Experience, or the Religious Reality of the Prophetic Consciousness.

אדני יהוה דבר מי לא יתנבא

Amos 3:8b.

1. Introduction.

The "prophetic consciousness" of the Great Literary Prophets is to be described as a real experience. It is to be thought of as a real, religious experience.

Throughout this study I have made use of the expression, "normal religious experience." In the Introduction I sought to describe the meaning I attach to that phrase. In the various Chapters I have tried to indicate the natural methods whereby the Prophet developed his mind, and came to have his experience. This approach may have led to a misunderstanding, viz., that I regard a religious experience as similar to any sensory presentation with its subsequent rationalization by the mental-consciousness. For example, a subject experiences a thunder-storm. A structural-analysis of that experience would break up into these mental parts,- sensory presentations, reflexes, affective reactions, and complex feelings.

Would a structural analysis of a religious experience be similar to the foregoing analysis? It might be similar. And yet, one might say that such an experience, on a higher level, would be without sensory presentations and reflexes. The religious experience (1) might have certain

(1) A religious experience is any experience in which the subject assumes an attitude of dependence toward the deity as a means of securing and maintaining life's highest values, and feels that there has been some kind of response to that attitude.

objective accompaniments. It would have as mental parts, affective reactions and certain complex feelings. But in addition, one must ask what value the experience has for the subject. Here will come in the reason that the subject assumes an attitude toward the Divine, and the fact that he feels there has been some kind of response to that attitude. These two facts certainly differentiate a religious experience from the experience of a natural event or occurence.

Furthermore,- the psychology proper may not have anything to do here, - I believe that the contact of the Divine with the subject, who is projecting his attitude toward the Divine, is an experience which, though it occurs through the ordinary channels of the mental, and affective,- and volitional-consciousness, is an experience which is unique, different from any other experience. 1. This is a fact of experience which I think must be taken into consideration by any interpretation on the basis of the psychology of religion. It means that a religious experience is not altogether the same as the experience of a tree, or of a thunder-storm. The Great Literary Prophets had real religious experiences. And, though these experiences seem to have been normal, they were "different" in the sense that a religious experience is different. 2.

There is a tendency in modern science to regard religion as purely a subjective creation. To the extent to which a religious experience is explicable at the hands of psy-

chological laws this tendency seems valid. There is, however, a fact of experience which this tendency does not bow out,- the fact of the religious experience of the subject as contact with the Divine, and the fact that the subject declares that that contact has produced a mental - and an emotional - content, which, though its expressions in subjective terms can be described and traced out, has as its cause the response of the Divine. 3. The religious experience of the Great Literary Prophets, though normal, has its subjective phenomena. With them one seeks to interpret the prophetic consciousness. But, this does not do away with the reality of the prophetic religious experience. The Divine does contribute to that experience by his response; give to it a uniquenes[s]. 4. It is to this fact that I devote this Chapter. But the approach must be on the basis of the psychological phenomena, for the psychology of the Divine mind is not a subject relative to which available data exist.(1)

The fact that there is really no exact "Hebrew Psychology" aggravates the difficulty of the problem. Psychological terms have no fixed meaning in the Old Testament. Hence, if the approach must be on the basis of the psychic-phenomena one must first determine the meaning of the terms used to describe those phenomena. 5.

The prophetic ideal, - I have often said, - was

(1) That is to say, other than the effects of contact with the Divine with the human in human experience.

absolute loyalty to Yahweh, the Holy One. In the light of that ideal it was the aim of the Great Literary Prophets, 1st. To condemn the evil present; 2nd. To announce the future; 3rd. To win the nation to loyalty to Yahweh the Holy. "Der Kern aller prophetischen Predigt steht über menschlicher Entwicklung die Gewisszheit: der eine heilige Gott kommt, sein Reich ist das Ziel aller Geschichte."(1) Though there are elements of hope in the preaching of the Great Literary Prophets, they preached for the most part the destruction of Israel. They were all Cassandra figures. This was because of the ideal which they maintained.

But back of their ideal was a real religious experience. They had all of them known the reality of the experience of contact with the Divine. It was the reality of this religious experience which gave to the prophetic ideal its tremenduous driving power.

The prophetic consciousness may be described, then, as a religious experience. Certain phenomena relative to that experience I have sought to describe and interpret in the preceding chapters. But certain problems remain.

What about the Inspiration of the Great Literary Prophets? Were these prophetic figures mystics, in any sense of the term? Did they have a prayer-life?

(1). Sellin, P. 101. "Der Heb. Prophetismus."

These questions bear directly upon the reality of the prophetic consciousness. For that reason, they demand discussion.

2. The Inspiration of the Great Literary Prophet.

(1) The Prophetic Inspiration and Its Explanation.

The fact that the Great Literary Prophets believed in their own inspiration is clearly indicated in the literary fragments which they left behind them.

Amos believed that Yahweh would reveal his will to his servants, the Prophets, i.e., true followers of Yahweh, 3:7,8. Hosea speaks at times as if he were Yahweh, so sure is he that he understands Yahweh's will, 5:3ff cf. 7:1f, 11:1f. The same is true of Isaiah, 1:2, 3:13ff, 10:5ff. Jeremiah declares what Yahweh will do to the land, 4:27, 21:8. He thinks of his message as the voice of Yahweh, 7:27-28. Ezekiel speaks likewise with the assurance that his word is Yahweh's, 16:35f.

But how is this "prophetic inspiration" to be understood? As an abnormal psychic state, e.g., ecstasy, which was described as Spirit-possession? Or, is some other explanation more satisfactory?

The inspiration of the Great Literary Prophet,- "Es läszt sich zusammenfassen in die kurze Formel; das Wort des Propheten ist das Wort Yahwes." (1)

Am. 3:8 אדני יהוה דבר מי לא ינבא

Or again, Hos. 4:1, שמעו דבר־יהוה בני ישראל

(1) Kuenen, Einleitung, "II, P.10. cf. Volz. "Jer." P. 23
Marti "Gesch. der Isr. Rel." P. 124.

c. The Inspiration of the Great Literary Prophet.

(1) His Proper Inspiration and Its Manifestation.

The fact that the Great Literary Prophets believe in their own inspiration is clearly indicated in the literary fragments which they left behind them.

Jere believed that Yahweh would reveal his will to his servants, the Prophets, i.e., true followers of Yahweh, 3:7,8. Ezek speaks at times as if he were Yahweh, so sure is he that he understands Yahweh's will, 8:5ff et. 7:1ff, 11:1ff. The same is true of Isaiah, 1:2, 3:13ff, 10:6ff. Jeremiah declares that Yahweh will do to the land, 4:27, 12:8. He thinks of himself as the voice of Yahweh, 7:27-28. Ezekiel speaks likewise with the assurance that his word is Yahweh's, 12:28f.

But how is this "prophetic inspiration" to be understood? As an abnormal psychic state, e.g., ecstasy, which was described as "priest-possession"? Or, is some other explanation more satisfactory?

The Inspiration of the Great Literary Prophet.-

"Es ist auch Einsicht in die eigene Person; das Wort des Propheten ist das Wort Jahwes." (1)

Am. 3:8 Who can but prophesy?

Or again, Hos. 4:1. Jahweh has a controversy

(1) Kittel, Einleitung, "II, P.10. cf. Volz, "Jer." 2. ed. Hertl "Gesch. der Isr. Rel." T. 134.

Isa. 8:11, כי כה אמר יהוה אלי בחזקת היד

Jer. 16:1, ויהי דבר יהוה אלי לאמר

Eze. 3:14c, ויד יהוה עלי חזקה

The expressions which are most commonly used as a description of this experience are שמע Isa. 21:10; גלה Isa. 22:14;

נאם יהוה	Jer. 23:32
ויאמר יהוה	Isa. 8:1
וידבר יהוה	Cf.Eze. 6:1
כה אמר יהוה	Jer. 25:27
ויד יהוה	Eze. 3:14
רוח יהוה	Cf.Isa. 30:1
ויהי דבר יהוה	Eze. 6:1, 7:1

A more complete list I shall give in the Notes to this chapter. 6.

How is this psychic state to be understood? There have been various explanations. Kuenen regarded the Prophets' claim to authoritative inspiration as unworthy of consideration.(1) His viewpoint is too one-sided. A.B. Davidson thought of the Prophets as speakers "to men from God"; but he made no attempt to analyze or interpret the experience.(2) L. W. Batten

(1) "De Profeten en de profetie onder Israel" 1875.
(2) "O.T. Prophecy," 1903.

writes, "The Holy Ghost spoke by the Prophets."(1) But he offers no explanation of the phenomena. W.J.Beecher assumes practically the same position, the Prophets' message was "inspired by the spirit of Yahweh." (2) J.H. Kaplan is somewhat confused in his viewpoint.(3) He thinks of the Prophet as a genius, whose inspiration is not miraculous, and yet may be somewhat abnormal. Willinck would give the prophetic inspiration an explanation from the standpoint of abnormality,(4) N. Micklem interprets the inspiration of the Prophets as a kind of "furor poeticus", plus, at times, an ecstatic state.(5) Thus the various interpretations of this matter range from the rationalism of Kuenen and the unquestioning, religious-description of Batten and Beecher, to the tendency to make use of the abnormal as a means of explanation, as seen at times in Kaplan and Micklem.(6)

How is the prophetic inspiration to be interpreted? Is it necessary to fall back upon abnormal psychology at this point? Does the expression ויד יהוה describe an ecstatic state? Do the other expressions, as, ויאמר יהוה , כה אמר etc., indicate a state of hallucination, or of illusion, or of obsession, or of self-hypnosis? Or, are the facts of a normal religious life sufficient for an explanation?

(1) "The Hebrew Prophet," 1905. P. 73
(2) "The Prophets and the Promise," 1905.P.114
(3) "Psychology of Prophecy," 1908
(4) "The Pro. Consc." 1924.
(5) "Prophecy and Eschatology," 1926.
(6) At all times in T.H.Robinson, "Prophecy and the Prophets," 1923.

(2). Discussion of Termini technici.

In order to approach an answer to the afore-indicated questions, a discussion of the relevant "terms" is necessary. I shall give only the conclusions which I have arrived at from a study of those terms.

First of all, it is to be noted that נאם יהוה is in some cases a later insertion,-cf. Am.3:15, 6:8,14, 9:8, Jer. 2:9, 3:10, 7:13, 9:5, 21, 23, 12:17, 15:20, 23:2, 11, 12, 25:29, 30:21, 34:17, 35:13, Eze. 16:30. In one instance, Isa. 22:14 אמר יהוה is a later insertion. This fact is insignificant, aside from the light it throws upon the free manner in which a later generation used these terms.

There are times when the prophetic use of these expressions is purely literary. That is, the expressions are literary forms. That is true relative to אמר יהוה in Amos 1:5, 8, 15, 2:3, 16, and for נאם יהוה in Amos 4:8-11, Isa. 17:3,31:9. It was quite common to conclude a speech with נאם יהוה Cf Amos 4:5, Isa. 19:4, Jer. 23:1, Eze. 5:11, Jer. 2:3. In Jer. 22:1-3, we have the Prophet's consciously reasoned-and "felt"-out answer to a query of Zedekiah. The reply begins with כה אמר יהוה continues with שמע דבר יהוה and concludes with כה אמר יהוה - a clear illustration of the use of a literary form. In Eze. 12:8, 21, 26, 22; 30; 34 and 36 we have the frequent use of the forms ויהי דבר יהוה נאם יהוה and כה אמר יהוה The use of the forms is literary; it is a kind of method of reasoning, but with a

religious consciousness. In Eze. 23:1, we have ויהי דבר יהוה This occurs also in 38 and 39, as do כה אמר יהוה and נאם יהוה . These chapters are literary reconstructions of legendary material. The use of the terms in these references is literary. The expression כה אמר יהוה

The expression כה אמר יהוה is a favorite form for introducing a speech. It is calculated to describe the nature of the coming discourse, and thereby to command attention and respect. The same is valid for שמעו דבר which is combined with כה אמר Hos.4:1, Isa. 1:10,28:13,14. Jer.2:4,7:2, Eze.16:35, 34:7, 36:1,4. The same use was made of a combination of ויהי דבר יהוה with כה אמר יהוה Cf.Jer.16:1,& 3, 5 & 11, 24:4 & 5, 28:12 & 13, 34:12&13, Exe. 6:1 & 3, 11:14 & 17, 13:1 & 3, 14:2 & 4, 15:1 & 6, 16:1 & 3, 24:1 & 3, 25:1 & 3, 27:1 & 3 (Cf. also, Jer. 34:1 & 2, 47:1 & 2) Eze. 28:1 & 2, 28:11 & 2, 29:1 & 3, 30:1 & 2, 20 & 22, 31:1 & 10, 32:1 & 3, 33:23 & 25, 34:1 & 2, 35:1 & 3, 36:16 & 22, 37:15 & 19, 38:1 & 3.

But even when these expressions are purely literary in use, they do indicate a certain religious consciousness back of them.

The expression נאם יהוה is used any number of times.(1) It may be thought of as the part the Prophets' religious experience is playing in their sub-conscious minds. For the use of נאם יהוה quite often seems almost automatic.

(1) See Note # 6.

Each Prophet has a favorite form, or forms. Each Prophet uses נאם יהוה somewhat freely. But Amos uses the form שמעו את הדבר 3:1, 13, 4:1. It is a challenge for attention such as one would expect from an Extroverted-Thinking (primarily) Type. He likewise uses כה אמר 1:3, 6, 13, 2:1,6, 5:3, 4, 16, an indication of a Thinking-Type. Hosea uses ויאמר יהוה most frequently, 12,4,6,9,3:1. This is because of his primarily introverted temperament. Isaiah uses most frequently כה אמר יהוה 7:7. 8:11, 18:4, 10:24, 18:4, 22:15, 28:16, 29:22, 30:15, 31:4. Both Jeremiah and Ezekiel make likewise frequent use of this form.(1) This indicates the extroverted characteristics of these three mixed types. But Jeremiah and Ezekiel also use frequently, ויהי דבר יהוה (2) an indication that these two men were likewise strongly introverted-thinking types.

The use of נאם יהוה seems quite often to be a later rational interpretation of a religious experience, Jer.8:4, Eze. 34. The same holds for ויאמר of Jer. 1:7, 12, 14. The various expressions are employed in the description of a symbolical act, Jer.13:1ff, 19:1ff, 27:2, 32:8, Eze.12:1. Here we have, surely, religious interpretations. In Eze.15:1-5 we find the introduction, ויהי דבר יהוה This expression is followed by a series of four questions, asked by Yahweh himself. These queries he also answers. Here we have a clear case of meditation. Cf. Eze. 17, 20:2ff. The expression, נאם יהוה

(1) See Note # 6.
(2) See Note # 6.

Sam's Drought Has a Terrible Form, or ירמ׳ ו׳, ז׳ (1) frequent use שנת ברעב frequently. In Amos occurs the form שנת רעב ז׳, יא, ח׳, ד׳. It is a challenge for alteration such as one would expect from an מתרגם-Midrash (פתרון) type. The likewise occurs יום רעב ז׳, יא, ז׳, ד׳, ח׳, ט׳, ח׳, an indication of a Midrash-type. Form occurs מות רעב frequently, יא, ח׳, ט׳, ז׳. This is because of this פתרון interpretation. Form occurs most frequently מות רעב ז׳, ט׳, ז׳, יא, ח׳, ט׳, ז׳, ט׳, ח׳, ט׳, ז׳, ט׳, ח׳, ט׳. Such is because of this פתרון interpretation are of this form. (1) This indicates the extrapolated dramatization of שנת רעב type. Not לרעב and לרעב also occurs frequently, מות רע מות. (2) an indication that where two were likewise strongly interpretation-Midrash type.

The use of מות רע seems quite often to be a later rational interpretation of a religious experience, יר׳ ח׳, ט׳. ח׳. The same motif for מות of יר׳ ז׳, יא, יב. The various expressions are employed in the description of a typical מות, יר׳ ז׳, יא, יב, יר׳ ח׳, ט׳, ט׳, יר׳ ז׳. Here we have, usually, religious interpretations. In יר׳ ז׳-ט we find the interpretation, מות רע מות. This expression is followed by a series of four questions, marked by מדרש מלאכי. These queries in also מתרגם. Here we have a clear case of mediation. יר׳ ז׳, יט, יר׳ ח׳. The expression מות רע

(1) See Note 4 a.
(2) See Note 4 b.

often seems to be a method of emphasis, a kind of after-thought, Jer. 3:12, 13, 14, 16, 4:17, 5:11, 7:11, 32, 15:9, Eze/ 5:11, 11:8, 14:16. Back of its use is religious conviction.

The prophetic use of these various forms is often to be thought of as a conscious interpretation of the Will of Yahweh. This use of terminology may be used in reaction to contemporary customs, Isa. 3:16; in reaction to political situations, Isa. 7:3, 7, 8:11, 3, 10:24, 30:15, Jer. 11:18; a religious interpretation of an earlier experience Hos. 1:2, 4:6, 9, 2:15, 23, Am. 7:3, 6, Jer. 5:29; in controversies, Isa. 28:13, 14, Jer. 2:29, 3:1, 4:1, Jer. 14:15, 37:17f; or as interpretation of a course of action, Eze. 3:11, 5:5, 13:8, 33:11. In Eze. 40-48 we find כה אמר יהוה, נאם יהוה and הדבר אשר 47:12, 43:18, 44:6, 9, 45:9, 18, 46:1, 4 of 13, 43:19, 23, 44:15, 27, 45:9, 15, 47:23. This is noteworthy in that these chapters are the result of the activity of the mental-consciousness of Ezekiel in recall and creative effort.

One other expression is used, ויד יהוה ,-Isa. 8:11-15, Eze. 3:14, 22, 8:1, 33:22, 37:1, 40:1, 8:3. Does this expression indicate an ecstatic state? Hanel would answer "yes".(1) I do not think that that conclusion is justified. In Isa. 8:11 Yahweh speaks with a strong hand. Ezekiel uses the expression to describe a feeling as to the Presence of Yahweh, 3:14, 22.

(1) "Das Erkennen Gottes," P. 63.

In 8:1 & 3, Ezekiel uses the expression figuratively. The same holds for 33:22, 37:1 and 40:1. The use of this expression is an illustration of the Hebrew Mind. It is the concrete way in which the Hebrew thought, and for the most part, felt. The expression is not used in the traditional sense by the Great Literary Prophets.

The use of גלה ,-"Uncover," "lay bare," - is another indication of the tendency of the Hebrew Mind to think in concrete terms. Cf. Am.6:7, 5:5, 7:7, Eze. 12:3, Isa.5:13, Hos.10:5. It is a Hebrew description of a religious experience.

What conclusions are to be deduced from the aforementioned data? 1st. The expressions do not depict an abnormal psychic state, or experience. The conscious use of the terms does away with that interpretation. 2nd. The Usage is, for the most part, consciously determined. This is seen especially in those cases where the expression is a literary form. 3rd. These expressions are an indication of the Hebrew Mind. They are data as to the concrete way in which the Hebrew thought and felt, or rather, described his thoughts and feelings. 4th. Back of the use of these expressions is a real religious experience. These Great Literary Prophets knew that they knew Yahweh. They were conscious of his Presence. They had experienced his "call." Out of their religious experience came their "ideal." As they sought to express and realize that ideal in relation to their individual life, and the social life of

the Nation, they made use of certain fixed forms. But the forms for them, though not literal in implication, do indicate the religious loyalty of the Prophets; the pervading influence of their religious experience.

The inspiration of the Great Literary Prophets, so far as the"expressions" are concerned, was a normal religious experience. The use of the "Termini Technici" indicates that the explanation of the prophetic inspiration is to be found in the sub-conscious.

(3). Spirit-Possession.

But before this explanation can be outlined, a kind of "aside" must be inserted at this point. It is a brief discussion of the belief in "Spirit-Possession,"

This expression was used traditionally to describe an ecstatic seizure, 1S.10:6, 10, 19:20, 23, 16:15, 16, 16:23, 19:9, 18:10, 1K.22:21, 24, 18:12, 2K.2:16. Is the expression found in the Great Literary Prophets? If so, does it have its traditional significance?

The idea of "possession," especially relative to demons, was believed by the Babylonians.(1) The belief was perhaps transferred to the Palestinian culture by the Amorites. The Phoenicians believed that "possession" by the deity was the explanation of ecstasy.(2) This idea may likewise have found

(1). Cf. E.R.E. Vol. X, P.133f.
(2) Cf. Report of Wenamon.

its way into Palestine. We may assume that originally the primitive belief existed in Palestine to the effect that the רוח was a demon.(1) Possession by the רוח was violent, in accord with the nature of a demon. But when the Yahweh-religion came into contact with this primitive belief, it assimilated into Yahweh certain characteristics of the demon רוח, plus the Babylonian belief in "possession," and the Phoenician belief that "possession" by the deity resulted in ecstasy. This belief and practise finds expression in the early Nebi'ismus.(2)

But, was it continued by the Great Literary Prophets? We may assume that the Back-To-Yahweh party rejected this popular, in reality primitive, conception in favor of a deeper moral idea of Yahweh. Neither D nor Jeremiah use the term רוח יהוה, an indication that they rejected the primitive idea of "possession" as contrary to the character of Yahweh.

Nor is the term used extensively by the other Prophets.(3) We find it in Isa. 29:10, but as an indication of false-prophecy. Hosea 9:7 is a statement of the traditional conception of spirit-possession in connection with ecstasy as seen in the older type of Nebi'im. It is not accepted by Hosea. In Isa. 30:1 the expression is accepted, but with a moral refinement of meaning. Here the term expresses the unique character of Yahweh. He is Holy, in the sense of moral-purity

(1) Cf.Volz."Der Geist Gottes." Ibid."Das Damonishche in Jahwe."
(2) Cf.Ibid. Cf. aforementioned references in this same section.
(3) Micah 3:8,-doubtful if רוח belonged in the original.

and of the awe-inspiring, mysterious, overpowering aspect of diety. It is not an indication of belief in spirit-possession. Ezekiel made frequent use of the form, Cf.1:12, 2:2, 3:12, 14, 24, 8:3, 11:15, 11:2, 36:27, 39:29: Literally, the רוח יהוה propels the throne of Yahweh, speaks, lifts up the Prophet bodily, commands, sets him up on his feet, lifts him up between heaven and earth, takes him as it were to Jerusalem. It would seem that we have here the old, traditional view of spirit-possession. However, as I indicated in Chapter I, the occurences described are not literal, nor can Ezekiel be thought of as believing in the old primitive idea. He is a priest, and in contact with the traditional phraseology of the cultus. He employs the old expression to describe his consciousness of the Presence of Yahweh, and his consciousness of obedience to his religious ideal. He is the first of the apocalyptic writers in a strict sense. He emphasizes the idea of the transcendence of Yahweh. To this end he employed the phrase.

One may conclude that the Great Literary Prophets did not accept the primitive belief in "possession" as an explanation of what we would describe, as moderns, as "the prophetic inspiration." The idea to them was contrary to the character of Yahweh. They felt, further, that they had direct contact with Yahweh. We have here an indirect argument against ecstasy as an explanation of the experience of the Great Literary Prophets; an indirect argument in favor of an explanation on the basis of the facts of a normal religious

experience.

(4). A Psychological Explanation, plus a Real Religious Experience.

The Great Literary Prophet spoke with enthusiasm, and with power. This fact is seen in the use of the afore-discussed expressions. His utterances were true to the Hebrew Temperament, - somewhat emotional in character. At times he spoke suddenly in violent reaction to some situation, Cf. Isa.28; Eze.11; Jer. 24. He was at times an improvisor, Cf. Isa. 28:8; Jer. 28; Amos 5:1-3; Hos. 10:1f. But he spoke with a seeming increase of strength, with a kind of inner feeling that he had to speak, that some inner force was compelling him to speak. This fact is seen especially in the calls of Ezekiel and Jeremiah. It is found in Am. 3:8,

> "A lion roars, who feareth not?
> Yahweh has (repeatedly) spoken, who
> will not prophesy?"

Or, in Jer. 4:19,

> "My bowels, my bowels! I am pained at my very
> heart; my heart is tumultuous within me."

Or, Jer. 20:7,

> "Thou hast enticed me, Yahweh, and I was
> enticed; thou art strong and able; I am
> become a jest all the day, every one (is)
> a mocker of me."

We find in these utterances, in this type of speech, in the use of the afore-mentioned terminology, the prophetic claim to inspiration. These characters believed that they spoke

under the influence of Yahweh, through the agency of Yahweh. This same view-point, when understood, may be maintained today as a religious belief. But psychology would not make use of it as a means of explanation; it is, strictly speaking, philosophy.

How is the prophetic inspiration to be explained psychologically? The answer is,- in the same manner in which psychology would explain the inspiration of any individual.

The following explanation may be advanced.(1) The Great Literary Prophets are to be thought of as having a certain capacity for inspiration. The prophetic figures may be thought of as being religious geniuses, even as we have poetic, mechanical, and other types of geniuses. They were sensitive in a high degree to religious stimuli. They were peculiarly fitted to throw the power of their instinctive drives upon the side of the ideal. They had a capacity for inspiration. Amos thought of it as a necessity to forsake his vocation in order to preach at Bethel, Chapter 8. Hosea found it in his personal experiences, Chapters 1-3. Jeremiah thought of it as a pre-natal choice on the part of Yahweh, Chapter 1. Each Prophet thought that he was particularly fitted to "hear" the message of Yahweh.

In the second place, intuition had somewhat to do with the prophetic inspiration. Hickman defines intuition as

(1). I am dependent on Hickman, "Int. to the Psy. of Rel.", and Strickland, "Psy. of Rel. Exp."

under the Lilinonna-of-Tahwe", through the agency of Tahwe. From a top viewpoint, when measured, may the mentations today as a religious belief. And yet glory would not work use of it as a means of explanation; it is, actually speaking, philosophy.

Now is the psychotic inspiration to be explained psychologically. The answer is, - in the same manner in which psychology would apply in the inspiration of any individual.

The following explanation may be advanced.[1] The great literary inspirations are to be thought of as having certain capacity for inspiration. The psychotic figures may be thought of as being exhibiting weakness, even as we have poetic, mechanical, and other types of geniuses. They are sensitive in a high degree to religious stimuli. They are peculiarly fitted to fire the power of their imaginative drives upon the side of the id. They had a capacity for inspiration. Mere strength of it as a necessity is forced by his condition. In order to prove or defend, Chapter I. Hence found in his personal experiences. Chapter I. I think though of it as a pre-natal choice on the part of Chapter I. Even throughout that he was particularly fitted to "meet" the message of Tahwe.

In the second place, inhibition had nothing to do with the psychotic inspiration. Extreme delirious inspiration

(1). I am indebted on Lidman, "Int. to the Pa. of Det.", Dr. Stekel, "Psy. of Det. Exp."

a certain "wisdom of instinct." (1) He indicates its genetic development. It is first of all in close connection with biological adjustment to environment. In human life there is a feeling of fitness or of unfitness relative to certain activities , individual and social ,in so far as they apply to the individual. This feeling is determined by the accompanying feeling of pleasantness, or of unpleasantness. Now then, "If one is accustomed to relate his life of feeling to the claims of a Divine Being, he is inclined to interpret right feeling as a sanction of God and wrong feeling as the disapproval of God. ..... If the feeling of sanction relates only to the general tenor of life, it does not usually rise to prophetic proportions; but if it is informed with a comprehension of the larger needs of the group to which one belongs and expresses itself in a pressing conviction to do something about the matter, then it begins to take shape as a prophetic message."(2)

Intuition is the ability to adapt oneself to his environment. In the higher levels of human experience it is a matter not only of instinct and feeling, but also of the rational consciousness.

To the Prophet the feeling of fitness is the sanction of Yahweh, relative to an idea, or a situation. It is the ideal,- absolute obedience to Yahweh, - and the concept,-Yahweh, the Holy, demands holiness,- which determine the feeling of fitness.

(1) "Int. to Psy. of Rel." P. 520F.
(2) Ibid.

Any popular thought, political policy, social situation, or religious attitude or practise which does not fulfill this ideal and this concept creates in the prophetic consciousness the feeling of unfitness. It meant to him Yahweh's condemnation. Hence, he knew the Canaanite cultus to be contrary to Yahweh's moral demands; he opposed Israel's and Judah's foreign policy as a denial of Yahweh; he condemned the immoral social conditions of his nation as disobedience to Yahweh.

But, the intuition alone does not explain the prophetic inspiration. At certain times the Prophet spoke with increased power and exhileration. It is at this point that the facts of the sub-conscious are to be called upon as a means of interpretation.

We have in the Prophets, men with selves organized around an ideal; men with a personal loyalty. Their one interest is religious. They concentrate their consciousness upon religious ideas and affairs.

Any one of these men is faced with some problem. It may be the Canaanite-cultus of Bethel for an Amos; it may be a corrupt priesthood for a Hosea; it may be the Syro-Ephraimitic war for an Isaiah; it may be the Scythian invasion for a Jeremiah; it may be the popular mind relative to the siege of Jerusalem for an Ezekiel. Relative to the particular problem at hand the man concentrates his attention. He broods

over the problem; meditates upon it.[1] He is a man whose self is organized around the ideal of loyalty to Yahweh. He feels the unfitness of the popular proposed solution of the problem at hand in the light of his ideal. Suddenly he begins to speak relative to the problem. Ideas come thickly and fast. He speaks with emotional emphasis. He speaks with the cogency of rational clearness. He speaks with new power. He condemns the solution of the problem, or advances a proposition for its solution as,- נאם יהוה or ויאמר יהסה or ;.or ויהי דבר יהוה or כה אמר , etc.

How explain this experience? The sub-conscious is the explanation. "In the back-grounds of the mind are those resources which are suddenly made available in the moments of inspiration. Out of the Prophet's own past the glowing message is born. There are the new elements, the present situation with its emergency character, in national danger or in keen realizations of the decay of loyalties and the indifference to moral ideals."[2]

The background of the prophetic mind in content is described, as far as possible, in Chapter III. The stimulus of the present situation is outlined in Chapter V, and is given in detail in any historical statement of the prophetic movement, or of a Prophet.

These two Chapters, plus the definite statement as

(1) Cf. Jer. 42:7
(2) Strickland,"Psy.of Rel.Exp." P. 149

to the intuition and the sub-consciousness, are a possible psychological explanation of the prophetic inspiration. In it there is no appeal to the facts of abnormal psychology. One does not need the psychology of a neurotic or pathological constitution, of hallucination, illusion, obsession or hypnosis to explain the inspiration of the Great Literary Prophets. That does not hold true relative to the popular Prophets, or the Old Nebi'im. But the study of the termini technici indicates that the psychic process and state involved in the prophetic inspiration were normal. The intuition and the sub-consciousness of a normal person suffice to explain the data at hand.(1)

In the prophetic state we name "inspiration" three feelings stand forth. 1st. The feeling of an increase of power. Psychology explains it by the sub-conscious. 2nd. The feeling of Divine Sanction (Cf. Termini Technici). Psychology regards it as intuition and capacity. 3rd. The feeling of premonition, or of foresight. Psychology again calls in the intuition as an explanation. 7.

But psychology proper is not able to go far enough in her explanation to account for all the facts involved in the prophetic inspiration. She finds it necessary to call upon religious belief, upon philosophy of religion, to help her out.

I have already noted the fact that the Prophet believed himself in direct contact with Yahweh. He was conscious that he was speaking for Yahweh, a consciousness which is not

(1) Cf. Chapter VII, 2, (2).

found, e.g., in the so-called Prophecy of Egypt. 8. And out of this consciousness comesthe feeling that he must speak forth Yahweh's Will, as he conceives of it (the Prophet would say, "receives it"), Cf. Amos 8; Isa. 6; Jer. 1; Eze. 1-3; Amos 3:8; Isa. 8:11; Jer. k5:17; Eze.1:3, 8:3, 3:14.

How shall we account for this prophetic experience? Certainly not by the old dualistic conception of inspiration, but with a statement in accord with the belief in the Divine Immanence; a statement, which is not contrary to the psychological explanation advanced in the aforegoing paragraphs.(1)

The reason is to be found in the reality of the religious experience of the Prophets. The only way in which the psychological explanation becomes satisfactory, the only way in which the use of the termini technici is fully accounted for, is by the advancement of the belief that Yahweh augmented, as it were, the natural mental, and affective, powers of the Prophet, as he reacted to those matters relative to which he preached. Hence, the prophetic inspiration was a natural psychic process, but a process in which the natural avenues of the human consciousness of the Prophets were influenced by the Divine Presence. The Inspiration of the Prophets was a real religious experience; and in that sense different from other experiences. 9.

(5). Conclusion.

Just a word of repetition relative to the inspiration of the Great Literary Prophets.

(1) Cf. Davidson, "O.T.Prophesy" P. 99; 144.

The inspiration of the Great Literary Prophets was a real, but normal religious experience. Both its reality and normalcy are indicated by a study of the termini technici. Back of the use of these terms is to be seen the Hebrew Temperament of the Prophets. The Great Literary Prophet did not accept the primitive belief in "spirit-possession," an indirect argument in favor of the reconstruction of the prophetic movement in Chapter I, and against ecstasy as an explanation of the prophetic inspiration. Nor do we find in the fragments any data which demand the psychology of hallucination, delusion, obsession, illusion, as an explanation.

The psychological explanation is on the basis of religious capacity, intuition, and subconsciousness. But to this explanation must be added the belief in the Divine Contact on the prophetic consciousness. The Prophets' inspiration was a real, normal religious experience.

3. The Great Literary Prophet as Mystic.

Is the Great Literary Prophet at any time in his life a mystic? Does he ever engage in a mystical experience? To what extent will the psychology of mysticism explain the prophetic consciousness? If he is a mystic, what kind of mystic is he? What do the results have to say relative to the reality and normalcy of his religious experience?

There are various kinds of mysticism. We have to do only with religious mysticism. Religious mysticism may be either of an extreme nature, or of a "milder form." The foregoing discussions of ecstasy, vision, audition, dream, and inspiration bow aside, I believe, the more extreme forms of mystical experience as applied to the Great Literary Prophets. We shall have to do here only with the milder form, which may be described as "normal mysticism." 10.

The subject of a milder mystical experience believes that he, in that experience, was in immediate contact with God. 11. In that experience he believes that the divine resources are immediately available. This experience is "Ineffable," - it can not be adequately described. It is likewise "Noetic," - it is an experience in which certainty is felt "direct," and not through the mediation of ideas or images.(1)

In this experience the whole self is involved, -

(1) Cf. James, "Varieties."

not only the feelings, but also the reason and the volition. But there is a conviction that the subject has been "face to face with Reality." And the test of the abiding reality of that experience is the moral value involved in it. (1)

Were the Great Literary Prophets at any time in their experience mystics? Hines would answer "yes,"(2) Greszmann would see something of the mystic in the prophetic experience.(3) Sellin seems to grant as much in his "Der A.T.Prophetismus," P. 215f. Hölscher would likewise appear favorable to the viewpoint.(4) But there is, among Old Testament scholars a tendency to deny to the explanation of the prophetic experience any of the data involved in mysticism. Baudissin is opposed to such a conclusion.(5) Gunkel finds very little, if any, of the mystic in these figures.(6) Kittel, Lehrmann and Duhm adopt this same point of view: the Prophet was not a mystic. 12. The reason for this conclusion is found in a failure of these scholars to distinguish between the mysticism of St. Teresa, Suso, or Alghazzali, and that of Luther, Pascal, or John Wesley.

There are times when the Great Literary Prophet becomes a mystic of the milder sort,- never of the more extreme form, for he remains ever too close to life for that kind of experience.

(1) Cf.Strickland, "Psy.of Rel.Exp" P.272-277.
(2) "The Pro. as Mystic," Am.Jr.of Sem.Lang. XL, 1923-P.37-71.
(3) Cf. "Die alt. Gesch." P. 329.
(4) "Die Propheten" P. 25f; 147ff.
(5) "Gott schauen" S.232, Auh.1. See Hänel "Dar Erk." P.182.
(6) "Die Propheten" P. 90

not only the logical, but also the reason why the decision, but there is a correlation that I'm unknown "face to face with Reality." As the test of the ontological reality of that experience is its moral value involved in it. (1)

Opposite Great Laboratory Triumphs at any time to their experiences "yes" since social behavior "yes,"(2) crease would are so-called of the crystal in the [illegible] experience. (3) Reality seems to great as most in his "Lecture A.," Professions, P. 2122. Therefore would likewise appear [illegible] to the viewpoint.(4) But there is, among old Testaments advocates [illegible] tendency to deny to the [illegible] of the crystal [illegible] any right to any of the data involved in crystals. Reality is opposed to such a conclusion. (5) Crystal [illegible] very little, if any, of the crystal is there [illegible].(6) Which, [illegible] and [illegible] adopt their same point of view: "a Problem was not a mystic." In. The reason or its [illegible] is found in a failure of [illegible] scholars to distinguish between the [illegible] of [illegible], Sense, or Alchemists, and that of Luther, Jacobi, or John Hosley.

There are times when the great Laboratory Triumphs [illegible] a crystal or the rather sort,- [illegible] of the [illegible] forms, for the [illegible] over too [illegible] to [illegible] for that [illegible] experience.

(1) [illegible] "Lec. of Tut. Exp." [illegible]
(2) "[illegible] Pro. [illegible] Crystal," [illegible]
(3) [illegible] "Ency. [illegible]," P. [illegible]
(4) "The Lecture" P. [illegible]; 1[illegible]
(5) "Cost [illegible]" P. [illegible], Ad. [illegible] "[illegible]," P. [illegible]
(6) "[illegible] Prof[illegible]" P. 50

The Great Literary Prophet was an emotional thinker, for he was a Hebrew. No matter how one may describe the type of each Prophet, he must not loose sight of the fact that each Prophet had also "the Hebrew Mind." Each Prophet had likewise the ideal, - absolute obedience to Yahweh, the Holy,- around which he organized his self. The conflict of that ideal with conditions and policies in his nation created at times in the prophetic experience the necessity of careful meditation. These facts set the stage for a mystical experience.

The Prophets at times use forms, which have back of them a mild, mystical experience. Such seems to be the explanation for the experience described by ויד־יהוה Isa. 8:11-15, Eze. 3:14, 22 8:1,3,33:22, 37:1, 40:1. Isaiah writes, "Yahweh spake with a strong hand." He had been meditating relative to the international relationships at the time of the Syro-Ephraimitic War. As a result, he may have had a "quick flash of insight" as a result of determined thinking, and prayer with Yahweh. But back of it all was the feeling of immediate contact with Yahweh.

Ezekiel writes that "the hand of Yahweh was strong upon him," 3:14. He means, by his Hebraic expression, the consciousness of Yahweh's presence. Whenever he faces some problem, - the question of the elders 8:1,3, the fall of Jerusalem 33:22, the future of his people, 37:1, 40:1, - then the "hand of Yahweh", comes upon him. He has emotionally and

rationally fulfilled those conditions which result in a mild mystical experience.

The expression, הדבר אשר היה לא as found in Jer. 14:14, 11:1, is a description for a mystical experience, for each reference fulfills the conditions involved in such an experience. It is, however, impossible to say just when such forms as כה אמר and ויהי דבר יהוה are to be so interpreted, because of their literary character.

The Prophet, at times, speaks as if his voice were the voice of Yahweh. He assumes the role of Yahweh speaking to his people. This literary form may be thought to have back of it a consciousness of immediate contact with Yahweh. Cf. Isa. 6:9ff, 7:3ff, 22:15ff, Jer. 2:1f, 3:11 and 5:19 (etc), Eze.6:1ff, 11:5ff, 11:17ff, (etc.).

In each Great Literary Prophet we find hints as to a mild mystical experience. The analysis of many of these experiences is as follows, roughly,-

1st. A Conflict.

2nd. Emotional Meditation thereupon.

3rd. Sense of Contact with Yahweh.

4th. Resultant Peace.

This formula may apply to Amos 3:7-8 and 5:5-8. The conflict is ever between the ideal and some non-Yahwehistic condition, policy, belief, or practise. When Amos was taken from his vocation, there was in the experience the "Consciousness of the Divine Presence," Cf. 7:14ff. The visions of Amos,

7:1-3, 4-6, 7-9, 8:1-3 and 9:1-4,- "normal visions" though they are, - are really studies in mysticism, the mysticism of prayer, it may be. There is in these cases the external stimulus; but that fact does not deny the reality of the mystical experience.

Hosea, in the naming of his children, 1:2-6, 8-9, and in his eventual solution of his domestic tragedy, manifests the feeling that he has received insight from the direct contact with Yahweh. In 6:1-3 he issues a call that Israel return to a knowledge of Yahweh, i.e., a personal acquaintance (נדעה and דעה From ידע a knowledge in which personal relationships are involved.)

Isaiah in his call, 6:1-8, engages in the milder type of mystical experience. He issues to Judah a call to the same kind of experience,- 1:18. Back of his teaching relative to faith (אמן), Cf. 7:9, 8:5, 6, 30:15 is the belief that quiet trust in Yahweh will bring about a solution of the difficulties and dangers. It is the beginning of the condition of a mystical experience. 12:1-6 describes the mystical relation of Judah with Yahweh in the future. 29:23 involves a condition of mysticism,- ראתו אלהי ישראל יעריצו

Jeremiah's visions, 1:11-14, and 24:1ff, are mystical experiences. In each case there is an external stimulus. But there is involved in each the afore-described formula. The confessions of Jeremiah indicate an extraordinary consciousness of the Presence of Yahweh.(1) In the performance of certain

(1) I shall discuss the "Confessions" under "Prayer."

:1-2, 4-6, 7-8, 9:1-2 and 9:1-4,- "normal relations" types of [illegible] - are realized/adopted in practice, the operations are proper, it may be. Others is in those cases the [illegible] situations that do not deny the reality of the operational [illegible].

Hence, in the reading of this edition, 1:2-5, 8-9, and in his general solution of his doubtful theory, [illegible] the fifth that he has received [illegible] from the [illegible] with Talmud. In 6:1-7 he begins a call that logical relations to a [illegible] of [illegible], i.e., a personal acquaintance ("מדע") and "מדע" from "מדע" a [illegible] in [illegible] relationship are [illegible].)

Indeed in this reality 6:1-2, [illegible] in the [illegible] type of operational [illegible]. He [illegible] to Israel's will to the [illegible] value of [illegible] - 1:1-2. Each of his [illegible] relations [illegible] ("[illegible]"), cf. [illegible], 6:1-2 is the method that [illegible] that he [illegible] will [illegible] about a relation of [illegible] and [illegible]. It is the beginning of the [illegible] of a [illegible] [illegible]. 12:1-2 [illegible] the [illegible] relation of [illegible] with [illegible] in [illegible]. [illegible] involving a [illegible] of [illegible] - [illegible]

[illegible]'s [illegible], 1:11-14, and [illegible], are [illegible] [illegible]. In each case there is an [illegible] [illegible]. But there is involved in each the [illegible]-[illegible] [illegible]. The [illegible] of [illegible] indicate an [illegible] [illegible] of the [illegible] of [illegible].(1) In the [illegible] of [illegible]

(1) I shall always [illegible] "[illegible] [illegible]" under "[illegible]."

symbolical acts, 13:1ff, 16:1ff, 18 and 18, there may have been a mystical consciousness involved. In 37:17 Jeremiah declares quite boldly that he has a "word" from Yahweh,

Ezekiel is, seemingly, quite often the mystic. The weird descriptions of the throne, and the spirit, and the creatures of Chapters 1-3, are the language of mysticism. Or, back of certain symbolical performances lies a conflict of the ideal with current circumstance, condition, belief or relationship which led to emotional meditation, and the resultant sense of immediate insight through the sense of Yahweh's Presence, Cf. 4:1ff, 5:1ff, 12:1ff, 21:1ff. The connection of ויד־יהוה with this type of experience has been discussed. In 9:3ff, 11:1ff, 11:5ff and 37:1ff we find descriptions of the glory and activity of the "spirit", which are the language of mysticism. Hence, we find in each Great Literary Prophet data, which can be explained best by the use of the milder type of mystical experience. It is, furthermore, my belief that the mixed type of temperament is best fitted for milder mysticism, for in such a type it seems easier for the whole self to be involved. Each Great Literary Prophet was of such a type. This fact, plus his Hebrew racial traits, his loyalty to the ideal, his unique "religious capacity," would but favor the explanation, that he was, at times, a "mild mystic."

This conclusion indicates the reality of his religious experience, for a mystical experience has the mark of religious reality about it. This conclusion likewise sets the prophetic

religious experience aside from the psychic experience involved in ordinary sensory presentation. The moral value of these experiences is found in their expression of the ideal. Cf. Chapters V and VI.

The Great Literary Prophets were not mystics in the sense of a quest after the "unio Mystica." They did not seek absorption in to Yahweh. They did seek, however, Yahweh's help and guidance relative to the conflicts, which their ideal faced in their contemporary "world." They remained in contact with the affairs of men. But they found time to engage in that experience of the whole self, which results in a milder form of mysticism. They felt at times the reality and immediateness, of Yahweh's Presence.

This experience is a normal religious experience. It does not need a pathological temperament, nor an ecstatic state, nor any other datum of abnormal psychology for a satisfactory explanation. 13. It takes its place among the normal alternations of life. Relative to this aspect of the prophetic religious experience one may say, "I am inclined....to regard the mystical experience as a normal incident in the attainment of a new psychical level; and no exceptional incident, but one which, in various forms and degrees is a recurrent event in every person's life."(1)

(1) Hocking, "The Meaning of God-." P. 396f.

religious experiences which lies beyond experiences involved in ordinary sensory perception. The moral value of these experiences is found in their expression of the ideal. Cf. Chapters V and VI.

The great literary Prophets were not yielding to the sense of a power other than "mere Prophets." They did not seek absorption in God. They did feel, however, Yahweh's help and guidance relative to the conflicts, which their ideal found in their contemporary "world." They remained in contact with the affairs of man. But they found time to engage in that experience of the whole self, which results in a higher form of mysticism. They felt at times the reality and immediacy of Yahweh's presence.

This experience is a normal religious experience. It does not need a pathological temperament, nor an ecstatic state, nor any other status of abnormal psychology for a satisfactory explanation. It takes its place among the normal situations of life. Relative to this support of the prophetic religious experience one may say, "I am inclined....to regard the spiritual experiences as a normal incident in the situation of a new religious level; and as equally important, but not always, in various forms and degrees in a recurrent event in every person's life."(1)

(1) Hocking, "The Meaning of God-." P. 388.

4. The Great Literary Prophet in Worship.

Did the Great Literary Prophets engage in worship? The fact that they were, at times, mild mystics would argue for an affirmative answer, for there is the mystical aspect involved in true worship. For that reason we may find that some of the references used under mysticism may be descriptions of acts of worship.

What is worship? In answer to that question I shall be obliged to pass over many problems; they do not belong to this study. 14.

Strickland defines worship as "the experiencing of conscious relations and attitudes to God, the experiencing of moral meaning and worth." (1)

I like better the description of worship in four stages as given by Brightman:(2)

Worship consists of contemplation, i.e., concentration of reverent attention upon the Divine; revelation, i.e., the drawing nigh of God to man; communion, i.e., a cooperative fellowship of man with God in which the former feels contact with the latter; and fruition, i.e., the creation of new life. The values accruing from these four stages are perspective, a spiritual ideal, power, and a community of love.

Did the Great Literary Prophets ever engage in worship? It is not so easy to answer that question. The data at hand

(1) "Psy. of Rel. Exp." P. 209
(2) "Religious Values." P. 179-184.

4. The great literary problem in worship.

Did the great literary prophets utopia in worship? The test that they were, it is, will question would engage for an affirmative answer, for there the spiritual ideal involved in true worship. For that reason we may find the seen of the references read under Jewish may be generalizations of data of worship.

What is worship? In answer to that question I shall be obliged to pass over many problems; they do not belong to this study. It.

Pfleiderer and Oxfuss work in his "Philosophy of religion relations and attitudes to God, the expressing of moral working and work."(1)

I like better the description of worship in some degree as given by Dougleson:(2)

Worship consists of contemplation, i.e., concentration of reverent attention upon the Divine; revelation, i.e., the Divine rule or God is seen; communion, i.e., a conscious fellowship of man with God in which the former lives continues with the Deities; and fruition, i.e., the expression of new life. The values generated from these four stages are progressive, a spiritual ideal, power, and a community of love.

Did the great literary prophets ever engage in worship? It is not so easy to answer that question. The data at hand

(1) "Phil. of Rel. Exp.", p. 209
(2) "Christian Theism", p. 129-134.

are not satisfactorilly clear. The Prophets did not bother to label their experiences, nor did they leave behind very many clear records as to their inner life.

The Great Literary Prophets regarded the cultus of their day as anti-Yahwehistic. They saw in it its Canaanite lineage, Cf. Chapter I. They did not engage in its exercises after their call to the prophetic office. (1) But this fact would not imply that these individuals never engaged in worship. These men were emotional for they were Hebrews. They were religious. They were loyal to a religious ideal. They lived in a contemporary society which was in many respects contrary to that ideal. These facts are in favor of worship on the part of these figures.

The hymn is an element of worship. By it the individual nourishes his belief, and sustains his religious affections. The Hymn Gattung we find in Isaiah 12:1ff; 30:18d; Jer. 2:6, 5:22, 24, 10:6f, 10, 12-16, 31:7, 35, 33:2 and Isa. 33:5. No one can reconstruct the background of these references. But one may say that they indicate worship on the part of Isaiah and Jeremiah.

There may have been involved in the call of Amos an act of worship, Cf. 3:7,8,7:14f. The visions seem to have somewhat of worship about them. This is quite clear relative to the vision in 9:1-4. Amos contemplates the cultus at Bethel. Its contrary-to-Yahweh character, according to Amos' conception of Yahweh, leads Amos to concentrate attention upon Yahweh,

(1) This assumption can be neither <u>proven</u> or <u>disproven</u>.

are not sociologically clear. The Irishmen are not rather a Celtic style aristocracy, nor did they have anything very clear regards as to their lower life.

The Queen Literary Tradition regarded the duties of their day as multi-dimensional. They saw in it the immediate literary, or, Chapter I. They did not engage in its aesthetic effect, or call to their professional duties. (1) But this fact would not imply that these institutions never engaged in work. These men were educated for they were scholars. They were realists. They were loyal to a religious creed. They lived in a centuryover society which was in many respects contrary to that ideal. These texts are in favor of morality on the part of their figures.

The Poem is an element of morality. It is the industrial morality his belief, and sustains its religious effections. The Poem defining we find in Ionian:12:1; 20:10; Ter.:1:5, 8:20, 24, 10:6f., 10, 12-16, 31:9, 18, 20:2; Ro.:1:1, 6:1. In our and reconstructor the morality and of these preferences. But can they say that they indicate morality on the part of Ionian and Jerusalem.

Things may have been involved in the call of Moses to act of morality, Gr. 2:2,3,9:1ff. The relations been to be relation of morality about them. This is quite clear relative to the relation in 3:1-4. Moses constitutes the nation at Sinai. The spiritual-Sabbath character, according to Moses' conception of Jesus, I use Moses to concentrate attention upon Israel.

(1) This assumption can be matter proven or disproven.

but ever with the problem of Israel's future in the background of consciousness. There is a revelation, "I saw the Lord," verse 1. Then, follows communion, "I will slay" verses 1^b-4. And the fruition is to be found in Amos' prophetic activity. A normal vision may be an act of worship. Other data which may be interpreted as describing an act of worship by Amos are not available in the document.

There may have been an act of worship in Hosea's call, especially in his redeeming of Gomer, Cf. Chapter III. The tragedy forces Hosea to concentrate attention upon Yahweh. Why has Gomer done this thing? What shall he do over against her act? What is the meaning of it all? Out of this contemplation comes revelation, "Yahweh said unto me," 3:1. This same reference may be thought of as describing Hosea's sense of contact with Yahweh. The fruition of the experience is the redeeming of Gomer, <u>and</u> the application of the experience to Israel's relation to Yahweh. Hosea 6:1-3 may be a call to the mystical experience of true worship of Yahweh. 10:12 seems to allude to an act of worship as an approach to Yahweh.

Isaiah's call, 6:1-8, is to be interpreted as an act of worship, Cf. Chapter IV. Back of sections of Isa. 1:1-20 may be many experiences of real worship. Again, the Syro-Ephraimitic war has broken upon Judah. It causes Isaiah to seek a solution of the national policy from Yahweh. He enters upon a period of contemplation. Yahweh draws nigh to him, 7:3a, and communes

with him, 7:3b-9. There is fruition in Isaiah's obedience to the response to his quest. Isaiah 8:5-8 may describe an act of worship. The same is true relative to 10:24-27; 12:1-6; 18:1ff, 22:15ff; 30:1ff; 30:15-17. Each experience has been embellished by later rational, literary effort and had its backlying, causal problem interwoven into it.

Jeremiah's two visions in his call are normal visions; but they seem to describe acts of worship, which had immediate objective causes, 1:11-14. The confessions of Jeremiah are that type of worship called "Prayer"; I shall use them in the following section. In parts of 31-33 we have, seemingly, psalms, which may indicate experiences of worship. Jeremiah, the young man of marriageable age, faces the problem, shall he marry? It forces him into a state of contemplation. Yahweh reveals himself to Jeremiah, 16:1, communes with him, so that Jeremiah feels Yahweh's will as to the matter, 16:2ff. The fruition is found in Jeremiah's course of action. The symbolical act in 13:1ff may have involved in it an experience of worship. The normal vision in 24:1-10 is an experience of worship. When Jeremiah waited ten days to know the mind of Yahweh (Ch.42), we may assume that Jeremiah spent periods of those days in worship.

Ezekiel, the priest, certainly knew the meaning of worship. His call is to be interpreted as such, 1-3 Cf.Chapter IV. In his symbolical acts there may have been acts of worship, before or after, Cf. 4:1ff; 5:1ff; 12:1ff. In fact, back of each ויהי צמר יהוה in Ezekiel there may have been an act of

worship. For example, the siege of Jerusalem causes the Prophet to consider her moral condition, He "contemplates" realtive to the problem. There is the revelation of Yahweh, 6:1; and then the communion, 6:2-. The fruition may be thought of as Ezekiel's preaching to the Gola, relative to the problem. Ezekiel later described the experience, with additions and adornments. Cf. 7:1ff; 9:1ff; 11:14ff; 12:2af; 13:1ff; 14:12ff; 15:1ff; 18:1ff; 21:1ff; 22:1ff; 30:1ff; 37:1ff.

So much can be said, I believe, relative to "The Prophet in Worship." The data are unsatisfactory, for the most part. The interpretations are therefore somewhat subjective. Yet, I have tried to be conservative in my use of references, and feel that we do find in them sufficient reason to conclude something as to the worship-life of the Great Literary Prophets.

There is nothing in the material available for use, which would indicate that the worship-experiences of the Great Literary Prophets were other than normal. They are that type of worship-experience, which may come to any one of us again and again.

But these worship-experiences were real, religious experiences. Their structural analysis, their functional analysis especially, can not be paralleled by an experience of a tree or a storm (for example), for in them there was the experience of contact with Yahweh.

5. The Great Literary Prophet in that Element of Worship, - Prayer.

What can be said relative to the Prophet's prayer-life? Except in the case of Jeremiah, very little! These men did not form the habit,- did not belong to a social system whose custom it was,- of writing down descriptions of their inner life. Jeremiah is the one exception. For that reason a discussion of the Great Literary Prophets in Prayer is a limited affair. It is impossible to say much relative to a personal, religious life about which comparatively nothing is written, especially when one remembers the difficulty involved in interpreting the religious experience of one whom he actually knows.

Prayer is an element of worship. It is of sufficient importance, however, to receive special and separate consideration. There is about prayer, also, the element of mysticism.

Prayer is a religious experience in which we try to find God,- either for asking something material or spiritual from Him, for intercession in behalf of someone else, or for the sake of communion with Him. Prayer is thus an individual experience. It is through prayer that one may realize the immediate nearness of God, and contact with Him. It is through prayer that one may release those spiritual resources which by contact through one's regular avenues of psychical activity, enable one to assume new attitudes, nourish his religious affections, determine new changes in character. In prayer there is the element of suggestion; but it is the belief of the

religious subject that the suggestion comes not only from himself, but also from the Divine. Prayer in not to be thought of as a self-treatment; there is involved in it that contact with the Divine, which results in changes in the realm of true values, in the realm of character. "Prayer is thinking things over with God," plus the accompanying emotional reactions. 15.

What can be said relative to the prayer life of the Great Literary Prophets? There is first of all a certain terminology of prayer, which the Prophet uses at times. The word עתר, which meant originally, "to burn incense," is used once, Isa. 19:22. It does not throw any light on the Prophets' prayer life.

The regular verb for, "to pray," is פלל . This word meant originally, "to cut incisions;" it has as background the ecstatic practise of self-inflicted incisions for the sake of arousing the attention of the God. But the word sloughed off its original meaning in time through usage. It means "to pray" in the usual sense, when used by the Prophets.

In Isa. 37:21, 4 (Cf. 2K.19:4), a section which is not from Isaiah's pen, but does present a picture of the prophetic activity, we see the Prophet Isaiah at prayer for the solution of a political problem. It is a prayer for help and guidance. More by way of analysis can not be said about it. By Isa. 16:12 we learn that it was customary for the Judaean to go, at times, to the sanctuary to pray. We may believe that the Great Literary Prophets did likewise. Isaiah 1:15 (תפלה)

is not a condemnation of prayer as such. It condemns the cultus of prayer, the much asking, which is merely form, but has nought to do with personal righteousness in obedience to Yahweh, the Holy. There is frequent use of intercessory prayer, Jer. 7:11, 11:14, 29:7, 37:3. In Jer. 42:2, 4, a section from Baruch, we see Jeremiah in prayer, over a period of 10 days, for the solution of a problem. The word תפלה , a derivative of פלל, is used in Isa. 1:15, 37:4, Jer. 7:16, 11:14.

The use of the words, which denote "pray," or "prayer," does not throw much light upon the prayer-life of these characters.

Nor can much be said relative to the prayer-life of Amos, Hosea, Isaiah, and Ezekiel. What little is said is based partly on assumption.

Amos 5:4, 6 may be thought of as a call to worship. Yahweh in a way consistent with His moral character, one aspect of which way is prayer. In the normal visions, 7:1-3, 4-6, 7-9, 8:1-3, 9:1-4 there may have been an element of prayer. There seems to be in the language used an indication of "thinking things over" with Yahweh.

Hosea in 1:2-5 gives a symbolical name to his first child,- "and Yahweh said unto him, call his name Jezreel" verse 4. One suspects that the naming of this child was a matter of prayer. That is, Hosea, not yet a Prophet, was, however, greatly disturbed by the conditions involved in the change of monarchies in Israel. Over the problem he engaged in re-

is not a condemnation of prayer as such. It condemns the pattern of prayer, the [illegible] which is merely form, but has nothing to do with personal righteousness in obedience to Jehovah, the Holy. There is frequent use of intercessory prayer, Jer. 7:16, 11:14, [illegible]:2, 37:3. In Jer. 42:4, a session from Jerusalem, we see Jeremiah in prayer, over a period of 10 days, for the solution of a problem. The word mean , a derivative of [illegible], is used in Isa. [illegible]:4, 37:4, Jer. 7:16, 11:14.

The use of the words, which denote "pray," or "prayer," does not throw much light upon the prayer-life of these characters.

Nor can much be gleaned relative to the prayer-life of Amos, Hosea, Isaiah, and Micah. What little is said is based partly on conjecture.

Amos 5:4, 5 may be thought of as a call to worship. Although this is not concerned with the moral character, the object of which may be prayer. In the moral visions, 7:1-9, 8:1-3, 9:1-4, 9:5-6, 9:7-9, there may be some semblance of prayer. There seems to be in the language used an indication of "talking things over" with Yahweh.

Hosea in 14:2 gives a traditional name to his first child,- "Jezreel Israel will unto Me, will his more Jezreel" verse 4. One suggests that the meaning of this child was a matter of prayer. What is, Hosea, not yet a prophet, was, however, greatly disturbed by the conditions involved in the change of sovereignties in Israel. Over the problem he engaged in re-

ligious exercise; he thought the thing over with Yahweh, with the resultant feeling that he should call the son's name "Jezreel." We may feel, too, that there were prayers engaged in by Hosea in the naming of the second and third children.(1)

In 3:1-3, Hosea's account of his eventual solution of his domestic difficulty, we may assume that there were times when Hosea engaged in prayer. In this life there may have been the conflict between the tender-emotion and the emotions of anger and disgust. This conflict Hosea did not try to remove by repression, but faced it in prayer. He resolved the conflict by deciding in favor of the tender-emotion, because that course of action seemed to him to be favored by the ideal, a loyal-love to Yahweh. His prayer here would have been a kind of instinctive reaction.

Hosea 6:2 and 6 may be thought of as a call to worship in which one element involved is prayer. 10:12, 13:4 and 14:1 may involve a prayer-background.

One would expect to find the primarily introverted Hosea very much a man of prayer. But the data which we have relative to his personal life do not throw any, very clear light upon the problem. Still, he seems to have entered into that personal relation with Yahweh, which we would call "prayer."

Isaiah in that experience of worship, which constituted his call, 6:1-8, engaged in prayer, a voluntary exercise of

(1). Cf. H. Schmidt "Die Ehe des Hosea" Z. A. W. 1924 New Folge I Band.

military maneuvers; he thought it was a day over with Yahweh, with the prophet Zechariah that he should call the people home "temporarily." He may feel, too, that there were prayers answered in Ty Hosea in the months of the second and third exiles.[1]

In 8:1-3, Hosea's account of his eventual realization of his so-called difficulty, he may assume that there were times when Israel engaged in prayer. In this life there may have been the conflict between the lawlessness-action and the sentiments of sweet and sincere. This conflict Hosea did not try to prove by repression, but used it in prayer. He resolved the conflict by decisions in favor of the tender-emotion, because that energy of emotion appeared to him to be forgiven by the Lord, a lush-love in value. His prayer here would have been a kind of instinctive reaction.

Hosea 3:1 and 4 may be thought of as a call to worship in which one element, Israel's prayer, 10:12, 13:4 and 14:1 may imply a prayer-experience.

One is bound to notice the intensity intensified there, very near a very prayer. For the sake with we have relative to his personal life, do not throw any, very clear light upon the problem. Still, he seems to have had very that personal relation with Yahweh, which we would call "prayer." Indeed, in that experience of sorrow, which constituted his call, 8:1-3, expressed in prayer, in military exercises-

(1). Dr. E. Cobb: "Pity the Ex Lords" E. A. P. 1924
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worship, Cf. Chapter IV. His teaching relative to faith would infer that this Prophet, who could thus emphasize "quietness and confidence," knew the meaning of prayer. His teaching relative to Yahweh, as the Holy, would create in the worshipper those feelings of awe and reverence most conductive to the attitude of prayer. Back of 7:1ff and 8:1-4 may have been prayer-activity on the part of Isaiah. Another author says as much for Isaiah relative to another national calamity, Chapters 37-39.

Ezekiel, the thinking-type, must have had a rich prayer-life. Yet, he left us no direct data relative to that matter. One would infer that in his call, 1-3, one element of that act of worship was prayer, Cf. Chapter IV. He seems to pray both instinctively, and voluntarily, relative to the siege of Jerusalem and the condition of Judah, Cf. 5:1ff, 6:1ff, 8:5ff, 21:1ff, 24:1ff. In 18:31 he demands of his people a spiritual character, which is the condition of true prayer.(1) In 37:1ff, back of which was I believe an act of worship, we may see the Prophet directing attention upon Yahweh in prayer relative to the problem of Judah's future.

Jeremiah has left us unmistakable traces of his prayer-life, has given us sketches of the prayers he prayed. 16. He was sufficiently introverted in both thinking and feeling, and extroverted as a thinking type, to find prayer the natural religious activity for the solution of his problems and

(1). This statement dare not be taken too rigidly. An individual, who has not such a character, may on occasion pray truly.

experiences.

Jeremiah saw in אמונה , "firmness, security, uprightness, fidelity, honesty," - all these together,- the cardinal virtue of men, 5:2, 7:28. שקר "falsehood, deceit," was its opposite, 5:2 & 3. This attitude would involve a self-examination, which in turn would lead to prayer.

Jeremiah had a rich prayer-life, a rich fellowship with Yahweh. In 11:18ff, 12:1ff, 14:1ff, 13:17ff, 15:10ff, 32:16ff we find him in prayer relative to a weighty question. At times, his praying seems to have been an instinctive reaction. Cf. 14:1ff; 32:16ff; 7:2ff; 11:18-23 (?);

At times a voluntary attempt to bring feeling and thought under control, Cf. 11:18ff; 12:1ff; 15:10ff; 13:17ff;

Jeremiah has left for us records of dialogues between himself and Yahweh, 1:4-15, 24, 7:16-20, 11:18ff, 13:1-11, 11:1-14, 3:6-15, 13:12-14, 16:1-13, 18:1-11, 32, 6:9-11a, 6:27-30, 3:12-15, 13:13f, 16:4, 9, 18:11, 14:1-15. In each case we find Jeremiah seeking an augmentation of his moral strength and spiritual insight by voluntary prayer; perhaps, instinctive sometimes.

But the clearest evidence as to Jeremiah's prayer-life is found in his Confessions,

7:16-20	15:15-21
11:18-23	17:14-18
12:1-6	18:18-23
15:10-14	20:7-13

20:14-18.

Back of each confession, or prayer, may be seen the psychology of a conflict, the facing of that conflict, and the "resolution" of the conflict by a reintegration of the personality around the ideal of loyalty to a Holy Yahweh, through the adequate impulse of that ideal. And religious faith would add, through the influence of contact with Yahweh through the Prophets' rational - and affective - consciousness.

Each confession I shall consider somewhat more in detail.

7:16-20.

16. Therefore thou, not shalt thou pray for this people, and not shalt thou lift up for them lamentation or prayer, and not shalt thou intercede for (them) with me; for not I, a hearer of thee.

17. Art thou not a seer of what they (are) doing in the cities of Judah and in the streets of Jerusalem?

18. The children, gatherers of wood, and the fathers kindlers of the fire, and the women kneeders of the dough, to make cakes for the queen of heaven, and to pour libations to other gods in order to cause me to become angry.

19. 'Me, are they vexers of me?' whispereth Yahweh; not themselves, for the shame of their own faces?

20. Therefore, thus saith [1] Yahweh,(1) Behold my anger and my wrath, shall be poured out upon(2) this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, but not be quenched.

(1) Delite! אדנ'
(2) Read על

The Prophet has come to feel discouraged and despondent relative to the anti-Yahweh religious practises of his countrymen. There is a conflict between the Sin of Judah and the love of country on the one hand, and the ideal on the other. Through prayer the Prophet re-organizes his inner life around the ideal. Verses 16-20 give us only a picture of the resolving of the conflict. Cf. 11:14-17.

11:18-23.

18. and Yahweh caused me to know it, and I knew (it); then thou didst cause me to see their doings.

19. But I, like a young, gentle lamb led to the slaughter; and not did I know that against me they devised devisings, Let us destroy the tree with its bread, and let us cut him off from the land of the living, that his name not shall it be remembered longer.

20. But, Yahweh of hosts, judger of righteousness, trier of the bowels and heart, I shall see thy vengeance on them, for unto thee I have laid bare my suit.

21. Therefore, thus saith Yahweh concerning the men of Anathoth, the seekers of thy life, saying, Not shalt thou prophesy in the name of Yahweh, that thou diest not by our hand;

22. Therefore thus saith Yahweh of hosts, Behold I, a visitor upon them: the young men shall die with the sword; their sons and daughters shall die with famine:

23. And a remnant, not shall it be to them; for I will cause evil to come upon(1) the men of Anathoth, in the year of their visitation.

(1) Read ע

The Prophet has come to Qual'at-Bisharah and dwelt not relative to Ghurayda, where reigns the prestige of his country-men. There is a conflict between the Sin of Judah and the love of country on the one hand, and the Light on the other. Though proper the Prophet re-emphasizes his doubt like around the land. Verses 17-20 give us only a glimpse of the revelation of the conflict. cf. 11:3-17.

11:18-25.

18. And Yahweh caused me to see this, and I knew (it); then showed (me) what arose to the Light Nature.

19. "O! I, like a young, gentle lamb, to the slaughter; and not did I know that against me they devised devices, Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name shall be remembered no more."

20. "But, Yahweh of hosts, judger of righteousness, seeker of the hearts and minds, I shall see thy vengeance on them, for unto thee I have laid bare my cause.

21. Therefore, thus saith Yahweh concerning the men of Anat-oth, the seekers of thy life, saying, 'Prophesy not prophecy in the name of Yahweh, lest thou die by our hand';

22. Therefore thus saith Yahweh of hosts, behold I, a visitor upon them: the young men shall die by the sword; their sons and daughters shall die by famine;

23. And a remnant not shall be to them; for I will bring evil to the men (of) Anat-oth, in the year of their visitation.

(1) Read 79

The conflict here is between the gregarious-instinct, and the instinct of self-preservation reinforced by the ideal. The men of Anathoth plot against Jeremiah's life because he has dared condemn, as contrary to Yahweh, the traditional cultus. When he learns of the plot there arises in him a conflict, as indicated. But he faces it fairly in prayer. The "resolving" comes about in terms of his belief in the Divine retribution, Cf. verse 22f.

12:1-6.

1. Righteous, thou, O Yahweh, when I strive with thee; yet in respect to judgments would I speak with thee: Why does the way of the wicked prosper? (why) are at ease all the deceivers of deceit?

2. Thou hast planted them, yea, they have struck root; they grow, yea, they make fruit; near, thou in their mouth, but far from their reins.

3. But thou, Yahweh, knowst me; thou seest me, and testeth my heart toward thee: tear them away like sheep for slaughter.

4. How long shall mourn the land, and the herbs of all the country dry up? from the evil of the sitters in it, are consumed the beasts, and the birds; for they said, not shall he see our latter end.

5. If with footmen thou hast run, and they wearied thee, how canst thou contend with horses? tho in a land of peace thou are safe, yet how wilt thou do in the swelling of the Jordan?

6. For even thy brothers, and the house of thy father, even they deal deceitfully with thee, even they have cried after thee: fully not shalt thou confide in them, tho they speak unto thee good things.

Why do the unrighteous, those disobedient to Yahweh, prosper? This question puzzles Jeremiah especially because of his own seeming failures and hardships and suffering. He meditates over it. There arises a conflict in his consciousness,- why should he suffer by obeying the ideal of obedience to Yahweh, when others prosper by disobeying that ideal? He "resolves" the conflict in prayer. Through the mystical experience of contact with Yahweh he feels, "Thou are weak! Be strong!" He receives new moral courage and spiritual sight to face his problems.

15:10-14.

10. Woe to me, my mother, that thou didst give birth to me, a man of strife, and a man of quarrel to all the earth; not have I lent, and not have they lent to me; all of them, cursers of me.

11. Yahweh said, Certainly, I will leave(1) thee for good; certainly I will cause to make intercession for thee in the time of evil and in the time of affliction, the enemy.

12. Can iron break iron from the north, and brass?

13. Thy wealth and thy stores for spoil will I give, not with price, even because of all thy sins even in all thy boundaries.(2)

14. And I will make to pass thine enemies into a land (which) not dost thou know; for a fire is kindled in my anger,- against you shall it blaze.

(1) Read שאר
(2) Cf. 17:3.

Here we have a conflict which is the same as that in 12:1-6. The "resolving" comes here, however, through the belief in the Divine Retribution relative to the unrighteous.

15:15-21.

15. (1) Yahweh, remember me, and visit me, and avenge me from my pursuers; take me not away in the length of thine anger: know my lifting up for me of suffering.

16. Thy words were found, and I ate them, and thy words were to me a joy and a rejoicing in my heart: for I am called, thy name upon me, O Yahweh,(2)

17. Not did I sit in the assembly of them that make merry, nor rejoiced; I sat alone because of thy hand; for thou hast filled me with anger."

18. Why is my sorrow perpetual, and my wound incurable, which refuseth to ne healed; wilt thou be(3) to me like a deceiving brook, (like) waters, not are they sure?

19. Therefore thus saith Yahweh, If thou turn back, then will I cause thee to return, before me shalt thou stand; and if thou cause to go forth the precious from the vile as my mouth shalt thou be: they shall return unto me, but thou, not shalt thou return unto them.

20. And I will give thee to this people for a fortified brazen wall; and they shall fight against thee, but not shall they be able against thee, for with thee, I, to cause thee to be saved and to cause thee to be delivered.(4)

21. And I will cause thee to be delivered from the hand of evil, and I will redeem thee from the palm of the violent.

(1) Delite אתם יהוה
(2) Delite אלהי צב
(3) Read הייתה
(4) Delite perhaps, נאם־יהוה

Jeremiah has once again entered upon a state of depression and discouragement bordering almost upon melancholia, 11:15 and 18. The cause of the mental and emotional strain and stress is the isolation and ostracization of Jeremiah by his contemporaries, verse 17. There arises a conflict between the gregarious instinct and obedience to the ideal. The Prophet faces the conflict in prayer. Thus he resolved the conflict, and reorganized himself around the ideal. Thus he received a new attitude, new courage, new insight into Yahweh's purpose for his life, verses 19-21. We have here, I dare believe, not merely self-suggestion, but also suggestion through contact with Yahweh.

17:14-18.

17. Heal me, Yahweh, and I shall be healed; cause me to be saved and I shall be saved; for my praise, thou.

15. Behold they, speakers to me, Where is the word of Yahweh? let it come now.

16. But I, not have I hastened from (being) a shepherd after thee; and the day of man not have I desired,- thou knowest; the thing coming out from my mouth was right before me.

17. Be not thou to me for a terror; my refuge, thou, in the day of evil.

18. Put to shame my pursuers, but put me not to shame; let them be confused, but let me not be confused; cause to come upon them the day of evil, and break (them) in respect to a two-fold breaking.

Jeremiah has been sneered at by a contemporary, "Where is the word of Yahweh?" This situation arouses within him the old conflict between the ideal and the gregarious instinct. In his facing of the conflict, Jeremiah prays for an increase in spiritual resources. The resolving of the conflict is not recorded, for 17:19b-27 is a redaction.

18:18-23.

18. Then they said, Come, and let us contrive against Jeremiah devisings; for not shall perish the Torah from the priest, nor counsel from the wise, nor speech from the Nebi'; come, and let us smite him with the tongue, and let us not hearken to any of his words.

19. Hearken, Yahweh, unto me, and hear the voice of those striving against me.

20. Shall evil be rewarded instead of good? For they digged a pit for my soul. Remember my standing before thee to speak good for them, to turn aside thy wrath from them.

21. Therefore give their children to famine, and stretch them out upon the hands of the sword; and let their wives become childless, and widows; and their men, let them be slain, their young men smitten of the sword in battle.

22. Hear thou a cry from their houses, when thou causeth to come upon them suddenly a troop; for they have digged a pit to catch me, and snares have they hidden for my feet.

23. But thou, Yahweh, thou knowest all their counsel against me to kill (me); forgive thou not their iniquities, and their sin from thy face blot thou not out; but let them be caused to stumble before thee; in the time of thine anger do with them.(1)

(1). These verses are somewhat "corrupt" in spots.

Jeremiah is depressed once again because his contemporaries contend with him, disregard his words, verses 18 and 19. There is the old conflict in Jeremiah between the ideal and the Gregarious Instinct, the latter made stronger by the emotion of anger. Instinctively, we may say, Jeremiah prays as he faces the conflict. He prays as a man of his time for the destruction of his foes. But in that prayer for him would be the maintenance of the ideal. The "resolving"of the conflict is not recorded.

20:7-13.

7. Thou hast enticed me, Yahweh, and I was enticed; thou are stronger than I, and art able; I am become a jest every day, every one a mocker of me.

8. For as often as I speak I cry out; oppression and violence, I cry; for the word of Yahweh is become to me a reproach and a mockery every day.

9. If I say, not will I remember him, and not will speak longer in his name, then there is in my heart as a burning fire shut up in my bones, and I am weary forebearing, and not am I able.

10. For I have heard the calumny of many, terror round about. Cause him to be betrayed, and we will betray him (say) all my familiar friends, watchers for my fall; perhaps he will be enticed, and we shall be able against him, and we shall be revenged in respect to revenge from him.

11. But Yahweh (is) with me as a mighty one and violent; therefore my pursuers shall stumble, and not shall they be able; they shall be ashamed greatly, for not have they been caused to prosper, in respect to a dishonor of the age, not shall it be forgotten.

12. But Yahweh of hosts, trier of the righteous, seer of the reins and the heart, may I see thy vengeance upon them; for unto thee I have laid bare my suit.

13. Sing to Yahweh, praise Yahweh, for he hath caused to be delivered the soul of the needy from the hand of evil-doers.

Jeremiah is represented once again Moscow's centuries-
persecution contrast with this, discussing his words, verses 19 and 20.
Jesus is the sole consolation in Jeremiah without the Lord and the
Gospel-Jesus Christ, who Jesus Christ strengthen by the equation
of sinner. Interestingly, he says as, Jeremiah prays as he frees
the oppressed. He prays as a man of his time for a deliverance
of his foes. But in that prayer for Micronesia to the salvation
of the Lord. The "solution" of the conflict is not considered.

20:7-13.

7. Oh Lord, thou hast enticed me, Lord, and I was enticed; thou art
stronger than I, and hast prevailed: I am in derision daily, every one
mocketh me.

8. For as often as I speak, I cry out; violence and spoil cry
I cry; because the word of Yahweh is made to me a reproach and
a derision every day.

9. If I say, not will I remember Him, and not will speak anymore
in His name, then there is in my heart as a burning fire shut
up in my bones, and I am weary to forbearing, and not I can.

10. For I hear the defamation of many, terror round about.
Cause him to be informed, and we will report it (say) all
my familiar friends, watchers for my fall; perhaps he will be
enticed, and we will be able against him, and we shall be
revenged on him at the revenge from him.

11. But Yahweh (is) with me as a mighty one and an awfulness; therefore
persecutors shall stumble, and not shall they be able; they
will be ashamed greatly, for not have they been ashamed to
prosper, in respect to a shadow of the sun, not shall it be
forgotten.

12. But Yahweh of hosts, tester of the righteous, seer of the
reins and the heart, see I am to vengeance upon them; for
unto thee I have laid bare my suit.

13. Sing to Yahweh, praise Yahweh, for he hath rescued the soul of
the poor from the hand of evil-doers.

We have in these verses the old conflict between obedience to the ideal and the Gregarious Instinct, Cf. 15:15-21. The driving power of the ideal in conflict with that Instinct is clearly portrayed, according to Hebrew Psychology, in verse 9. The"resolution of the conflict" is clearly seen in verses 11-13. It is in the organization of the self around the ideal of absolute loyalty to Yahweh. So great is the Prophet's feeling of releif that he sings a hymn in verse 13.

20:14-18.

14. Cursed be the day in respect to which I was born on it, the day on which my mother bore me, may it not be blessed.

15. Cursed be the man, who announced to my father saying, born unto thee (is) a male-child, rejoicing causing him to rejoice

16. And let that man be like the cities which Yahweh destroyed, and not did he repent; and let (him) hear a cry in the morning, and an alarm in the time of two lights;

17. because not did he kill me from the womb; so would have been to me my mother my grave, and her womb pregnant unto the age.

18. Wherefore from the womb came I forth to see labor and sorrow, that my days should be completed with shame?

The Prophet is again in a state of depression, verses 14, 17. The conflict comes between the Prophet's obedience to the ideal and the Gregarious Instinct. The verses outline only the conflict, and indicate that Jeremiah was facing it once again, as usual, in prayer.

Jeremiah is thus a Prophet of Prayer. He maintained a constant fellowship with Yahweh, both instinctive and voluntary. We are not to suppose that he analyzed his experiences, as I have done in the paragraphs relative to his "Confessions." But we see in his life, nevertheless, the recourse to prayer, as a means of resolving conflicts, as a means of organizing the self around the ideal.

In conclusion, we may say that the Great Literary Prophets did engage in prayer. The data, which lead to this conclusion, are in respect to Amos, Hosea, Isaiah, and Ezekiel, somewhat inferential. But the conclusion is justified, with that reservation. I believe Jeremiah has left clear indications as to his life of Prayer, especially the fact that through this spiritual exercise he was able to resolve certain conflicts in his life, and maintain his loyalty to the ideal of loyalty to Yahweh, the Holy One.

The Great Literary Prophets engaged, I may say, in instinctive and voluntary prayers,- as worship, as petition for things and spiritual values. as intercessions. It was thus that they received new courage, strength and spiritual insight.

This aspect of the prophetic life is an indication of the reality of their religious experience. Thereby they received the consciousness of Yahweh's Presence. Thereby they sought the suggestive influence of the Divine resources for the nourishment of their faith, the maintenance of spiritually emotionalized attention states, the resolution of conflicts, the solution of problems, and the increase of control of conduct, and the organization and integration of self around the ideal. In this religious experience we find the Prophets engaging in experiences, which can not be described by the analysis of a sensory presentation.

The Great Literary Prophets, as individuals, who maintained a prayer-life, entered upon a normal religious life. We see them in this guise as men, who met life's problems, and maintained the religious life, even as any one of us may do. We see them in their prayer-life, especially Jeremiah, facing conflicts fairly and squarely, and resolving them, instead of refusing to face them and thereby repressing them, and thus creating a possible cause of a future neurosis. This last fact is, I think, a strong argument in favor of the normalcy, as well as reality, of the prophetic religious experience.

This report of the prophetic life is an indication of the reality of their religious experiences. Thereby they realized the consciousness of Yahweh's presence. Thereby they sought the supportive influence of the Divine resources for the moral growth of their faith. The maintenance of spirituality emphasized attention always, the regulation of morality, the solution of problems, and the increase of control of conduct, and the consolidation and integration of self around the ideal. In this direction experience on that the Prophets operating in experience, which can not be described by the analysis of a psychopsychologist.

The great history irregular, as individuals, who maintained a prayer-life, entered into a normal religious life. We see them in this light as men, who met life's problems, and maintained the religious life, each in any one of as many ways. We see them in their prayer-life, especially towards, feeling possibilities daily and sparely, and revealing them, in terms of reading to face them and thereby reproducing them, and then creating a possible course of a future morrow. This last fact is, I think, a strong argument in favor of the normality, as well as reality, of the prophetic religious experience.

6. Conclusion.

A brief summary of the contents of this Chapter is now in order.

The Great Literary Prophets were men, who had real religious experiences. They were men who assumed attitudes toward the Divine for the sake of securing and maintaining certain values, in response to those attitudes they felt the actual, immediate contact of the Divine. The reality of the prophetic religious experience does not deny its normalcy. There is no necessity of calling upon the facts of abnormal psychology for the interpretation of those data, which are at hand relative to the prophetic consciousness. This real, but normal religious experience is not to be equated with a sensory presentation. It has its own distinct, unique characteristics. These qualities are distinguishable in the so-called inspiration, mysticism, worship, and prayer-life of the Great Literary Prophets.

The Inspiration of the Prophets may be accounted for psychologically by the Hebrew Temperament of the Prophets, their religious capacity, intuition, and sub-consciousness. The Termini Technici indicate the normalcy of the prophetic Inspiration. There is no basis for belief that this prophetic experience was ecstatic, or abnormal. Still, there is the reality of contact and communion with the Divine in the prophetic consciousness.

The Great Literary Prophet was a mystic, not in the more extreme sense, but in a "mild form." He felt at times the

4. Conclusion.

A brief summary of the course of this chapter is now in order.

The Great Literary Prophets were men, who had real religious experiences. They were men who centered attention toward the Divine for the sake of securing and maintaining certain values, in response to these attitudes they felt the sacrificial life to be worth it of the Divine. The reality of the prophetic religious experience does not deny its normality. There is no necessity of calling upon the facts of abnormal psychology for the interpretation of these data, which are at least relative to the prophetic consciousness. This land, but normal religious experiences is not to be ignored with a cursory generalization. It has its own distinct, unique characteristics. There is little more statistics in the consciousness, imagination, intuition, sympathy, and personality of the Great Literary Prophets.

The Inspiration of the Prophets may be accounted for partly by the fact of the presence of the prophets, their religious sensitivity, intuition, and sympathy. The Divine Inspiration distinguishes the normality or the prophetic Inspiration. There is no basis for saying that a prophetic experience was mystical, or abnormal. Still, there is the reality of contact and communion with the Divine in the prophetic consciousness.

The Great Literary Prophets were a spirit, not in the non-natural sense, but in a "spirit-conscious" in future sense

reality of the Divine Presence, and the Divine Response in answer to his quest of the Divine, relative to those conflicts which his ideal faced, relative to his own inner religious life. One aspect of this religious experience of the Prophet is to be seen in his worship. The dats are not clear, relative to this function of the Prophet's life; still, there are indications in the literary fragments which refer to a worship life. The same holds true for the Prophet in Prayer. Little enough can be said relative to the prayer-life of Amos, Hosea, Isaiah, and Ezekiel, except the fact, Jeremiah, however, has left a clear record of his prayer-experience. This is especially true in regard to his Confessions. In those fragments he faces conflicts fairly, resolves them by his thinking over with Yahweh, and organizes himself around the ideal.

These are those elements which constitute the reality of the Prophetic Religious Experience. Once again, there is nothing in them to lead to an appeal to the facts of abnormal psychology for an interpretation. But, the reality of that religious experience must be maintained; else the prophetic consciousness looses that prophetic quality, which it believed itself to possess.

C H A P T E R VIII.

Conclusions.

"The great world's altar-stairs,
That slope through darkness up to God."

"In Memoriam", LIV.

This Chapter is to consist of a summary of the Conclusions at which I have arrived in the aforegoing Chapters,- especially those conclusions which bear upon the thesis.

The thesis of this study is the normal religious experience of the Great Literary Prophets. Method seemed to require that I set up this thesis at the beginning of my dissertation; but the thesis constitutes in reality a conclusion at which I had arrived through previous study of the data at hand. It now remains to summarize the data, briefly, which lead to that interpretation of the experience of these literary Prophets,- data interpreted on the basis of the principles that the Great Literary Prophets are to be understood out of life itself, through the feelings as well as the rational judgement, as studies in themselves, and as Hebrews.

The Great Literary Prophet was a new appearance in the history of Israel's prophetic movement. This does not mean that he had no connection with the past; it does mean, however, that he differed from his predecessors in certain respects.

In order to substantiate this point of view I had to investigate the development and appearances of the prophetic movement in Chapter I, "The Meaning of Prophet and Prophecy." These Conclusions were arrived at:

1st. The Origin of Hebrew Prophecy is found in three sources,- the men of Yahweh; the ecstatic exercises in Palestinian culture; the diviner. The early Hebrew "Seer" is primarily a Diviner. The next stage in the development of

Hebrew Prophecy was the old type of נביא , who was an ecstatic.

2nd. The Great Literary Prophet is a new appearance in Hebrew Prophecy. Back of him was not only the stream of prophecy, but especially a Back-To-Yahweh Sentiment, which constituted a reaction against the Canaanite culture. This sentiment the Great Literary Prophet led and expressed.

3rd. This new kind of Prophet was a man with a normal religious experience. He was therefore non-ecstatic. The terms חזה ראה and נביא were used loosely; they do not throw any light upon the character of the Great Literary Prophet. Back of this new kind of Prophet was a long movement for a purer Yahweh-religion.

4th. The differences between the Great Literary Prophets and the Professional Prophets are to be explained as the differences between the non-ecstatic and the ecstatic,-the Back-To-Yahwehist", and the professional representative of the popular party, which sponsored the adoption of foreign culture. The Professional Prophets embodied the methods and ideals of the old diviner and ecstatic נביא . Their ecstatic states were abnormal.

5th. A study of Ecstasy itself leads to a conclusion that its practise was foreign to this new type of Prophet, the "Back-To-Yahwehist." Ecstasy may be explained psychologically by the facts of hysteria. There are no data in the writings of the Great Literary Prophets, which can not be interpreted by the facts of a normal religious experience. The so-called "Visions" and "Auditions" of the Great Literary Prophets are to be described

as "normal." Though the Great Literary Prophets no doubt had dreams, they did not use them as a medium of the Divine Response; nor did they leave a literary record of a dream experience.

6th. The test of the true Yahweh Prophet was for the Great Literary Prophets a life organized around the ideal of absolute loyalty to Yahweh, as the Holy God.

Thus we find the Great Literary Prophet, to be, in relation to origin and meaning, a new appearance. He expressed the longings and sentiments of a certain unorganized tendency of his day for a pure Yahweh religion. But he was likewise a creator in the religious realm. Back of him was the prophetic movement. But he, the Great Literary Prophet, constituted the highest and richest expression of Hebrew Prophetism. Not in an ecstatic, nor by other types of abnormal experience, but under the pull of the ideal of absolute loyalty to Yahweh, as the Holy, he sought to lead his people back to Yahweh, in answer to the moral, cultural and political threat of his day. Thus, the Great Literary Prophet, in life, in work, in ideal, in method was an expression of a normal religious experience.

But a somewhat more detailed interpretation of these Great Literary Prophets is necessary, if we are to accept the thesis as an explanation.

These men must be described, first of all. This I attempt to do in Chapter II, "The Temperament of the Great Literary Prophets."

First of all, one must never loose sight of the Hebrew Temperament. These Great Literary Prophets were all Hebrews. Many of their emotional reactions, and rational inconsistancies, which would appear to a western mind as abnormal, were for them perfectly normal. But in addition it must be said that each Prophet was a "mixed type." Each experience of each Prophet must be approached in the light of his own peculiar type. A failure to do this has often led to a recourse to the facts of the abnormal as a means of explanation.

Another aspect of the normal experience of these Prophets is found in their "Preparation for the Prophecy," (Ch.III). This aspect of experience is universally a fact. It need not necessarily indicate a normal experience for the Great Literary Prophet throughout; but so far as it goes it describes the development of the Prophet as normal.

By "Preparation" I mean "Social-Inheritance." That is, the beliefs, opinions, ideas, ideals, traditions, thought-forms of his day entered into the background of the mind of the Great Literary Prophet. Thereto he added his own personal observations. In his mind there remained images of sensory presentations; the knowledge of current customs and institutions; the influences of the family life and of the "educational system;" a certain dependence on other prophetic figures; the influences of the cultural environment, as seen in terms of beliefs as to history, geography, religious beliefs and traditions, popular Märchen and myths, the cultural influence of an ancient Oriental

First of all, one must ponder about many of the modern Prophets-Poets. These Great Literary Prophets are [illegible] many of their emotional reactions, the rational [illegible] which would appear to a western mind as [illegible] more than [illegible] normal. It is [illegible] that such Prophets are a "dying type." Such [illegible] Prophet must be [illegible] in the light of his own [illegible] A [illegible] to this [illegible] and is a [illegible] of the [illegible] of [illegible].

Another aspect of the [illegible] of these Prophets is found in his "Projection on the [illegible]" (Ch. [illegible]). It is a [illegible] of [illegible] [illegible]. It does not necessarily indicate a [illegible] [illegible] the great literary Prophet [illegible]; but so far as it does it [illegible] the development of the Prophet as normal.

"Imagination" is [illegible] "Social-Institutions." [illegible] the [illegible], [illegible], [illegible], [illegible], [illegible], [illegible] form of [illegible] [illegible] into the background of the [illegible] of the [illegible] Prophet. It [illegible] to [illegible] his own [illegible] [illegible]. In [illegible] [illegible] [illegible] [illegible]; the knowledge of [illegible] [illegible] and [illegible]; the [illegible] of the [illegible] and of the "[illegible]"; [illegible] dependence on other [illegible] [illegible]; the [illegible] of the [illegible] [illegible], as seen in terms of [illegible] as to [illegible], [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] and [illegible]. The [illegible] [illegible] of [illegible] [illegible]

thought-world, and the influences of the current literary world.

In this way, the mind of the Great Literary Prophets received a content and background, They spoke, thought, and wrote, not out of a clear sky, by an unimaginable verbal inspiration, but even as any other normal person. They developed just as any other normal mind develops.

But each Prophet, no matter how gradual his development, by an outstanding experience came to a consciousness of his mission. How shall this "Call to the Prophetic Office" (Ch.IV) be interpreted?

Over against an explanation on the basis of abnormal psychology I advance the conclusion that an interpretation of these experiences as normal, but real religious experiences, is more satisfactory, for it does what the first method of explanation fails to do,- makes allowance for the preparation of each character; the temperament of each; the Hebrew Mind; and the matter of "literary style." These experiences are not to be explained by the pattern-method. Amos' call came in an experience similar to a crisis-conversion. Hosea underwent similar stages of thought and feeling in his domestic tragedy. Isaiah's call came during an act of worship. The call of Jeremiah may be described as a normal conversion plus two normal visions. Ezekiel came to his prophetic consciousness during an experience of worship.

We have considered the Prophet in his origin and meaning, in respect to his temperament, preparation, and call. The problem which follows naturally is this, - what was the relation of the Prophet to the mores, to the situations and events, of his

day, i.e., his Background (Ch.V)?

The Great Literary Prophet, was a religious reformer. That is, he was not ascetic, but kept in close contact with life itself. Like any other religious worker he was determined to a large extent in his utterances by his reaction to his Background, i.e., the beliefs, customs, values, standards, and trend of events.

The Background was largely Canaanite in respect to the mores; and the trend of events and national policies seemed hostile to Yahweh. The reaction of the Great Literary Prophets against this aspect of their Background was an original moral judgment in the interest of the moral ideal, and in accordance with the temperamental type of each Prophet. Belief in Yahweh as a Holy God urged these figures to preach the abstract moral ideals, to seek to embody them in personal and social life as the Will of Yahweh.

This aspect of the activity of the Great Literary Prophets is a normal experience. Its interpretation of the way in which the Prophet worked and preached doesnot require the abnormal as an explanation, The formation of the moral ideal, the influence of imitative moral judgments, and the expression of original moral judgments are to be thought of, so far as our data are concerned, as accomplished by the normal rational and affective consciousness of these prophetic figures.

But what can be said as to the more intimate aspects of the life and work of these Great Literary Prophets, i.e.,

their "Every Day Life and Work" (Ch.VI)? The Every Day Life of the Great Literary Prophet describes the Prophet at home and abroad; in contact with people, in the performance of his office.

In the data, which are available, we find that there seems to have been certain conflicts in the personal life of each Prophet. There was the motive power of the ideal on one hand, the instinctive drives on the other; "the ideal," in the second place, as against the traditional morality and religious system. In these conflicts, so far as our data go, we find these individuals facing each problem and situation fearlessly and frankly. We may conclude that there was no repression in their lives, but rather self-realization,- a normal psychic life (at least in this respect.)

This Every Day Life is to be described particularly as an illustration of the volitional effort of these Prophets in favor of "the ideal," i.e., absolute loyalty to Yahweh, the Holy One of Israel. In the Prophets' controversies with their opponents; with the Palestinianized social and religious system and traditional morality; in their meditative and literary activity; in their mistakes; in their symbolical acts, we see the volitional efforts of these Prophets' toward self-realization, toward the realization of the ideal. This aspect of the prophetic experience bears all the marks of normalcy.

The afore-described analysis and explanation of the prophetic consciousness might lead one to disregard the religious

nature of that consciousness. Hence, it is necessary to emphasize "The Prophetic Consciousness as Religious Experience, or the Religious Reality of the Prophetic Consciousness,"(Ch.VII).

The Great Literary Prophets were men, who had real, religious experiences. They were men, who assumed attitudes toward the Divine for the sake of securing and maintaining certain values; in response to those attitudes they felt the actual, immediate contact of the Divine. The reality of the prophetic religious experience does not deny its normalcy. This prophetic religious consciousness had its unique qualities, however. We see them in the so-called Inspiration, Mysticism, Worship and Prayer-Life of the Great Literary Prophets.

The Inspiration of the Prophets may be accounted for psychologically by the Hebrew Temperament of the Prophets, their religious capacity, intuition, and sub-consciousness. The Termini Technici indicate the normalcy of the prophetic Inspiration. There is no basis for belief that this prophetic experience was ecstatic, or in any other sense, abnormal. Yet, there is the reality of contact and communion with Yahweh in the prophetic consciousness.

The Great Literary Prophet was a mystic in a "mild form." He felt at times the reality of the Divine Presence, and the Divine Response in answer to his quest of the Divine, relative to those conflicts which his ideal faced; relative to his own inner religious life. One aspect of the mystical experience of the Great Literary Prophet is his worship. Here the data give only

indications of the worship-life of these men. The same is true relative to the prayer-life of Amos, Hosea, Issiah, and Ezekiel. But Jeremiah has left a clearer record of his prayer-experience in his confessions. In those fragments he faces conflicts frankly, resolves them by his thinking them over with Yahweh, and organizes himself around the ideal. Once again, it is not necessary to appeal to the abnormal, on the basis of the data, at hand, for a satisfying explanation of these aspects of the reality of the religious experience of these five Literary Prophets.

This is the analysis and interpretation of the religious experience of these five Great Literary Prophets which I would advance. Unlike the common appeal to abnormal psychology as a means of explaining the prophetic consciousness of these men, or the other extreme, viz., that of understanding these men merely as moral teachers, it assumes that these men could have had real religious experiences and still have been normal. I do not advance this theory as a dogma, it is only a point of view. Any interpretation of the prophetic experience is but a point of view. It is, so I think, however, a point of view which solves more difficulties, takes into consideration more facts, and enters more sympathetically and more deeply into the prophetic consciousness than the other points of view. It makes these prophetic figures more understandable, for it does not lose sight of their connection with experience itself.

The normal religious experience of the Great Literary Prophets,- the data, as I understand them, lead to this interpretation. The worth of the contributions of these men to the realm of religion is the clearest indication of the reality of their experience of Yahweh.

A P P E N D I X

N O T E S.

Introduction.

Paragraph 3. 1. I, P. 113, "einen mit höherer Intelligenz begabten u. von religiöser Begeisterung erfüllten Mann, welcher in einem innigen Verhältnis zu Gott steht u. als Diener Gottes für gottliche, insbesondere fur theokratische Zwecke tätig ist."

2. P. 72ff.,- The "Prophetic bands" were merely subject to "religious excitement." In regard to 1S10:5-13 he writes, (74), "We need not necessarily figure this as a company of dancing dervishes. It may equally well be a band of serious men, holding an outdoor religious meeting, with a procession and music and public speeches." Thus Beecher does not make use of the genetic approach in his interpretation of the prophetic movement.

Paragraph 4. 3. Cf. Strickland, "Psychology of Religious Experience," P. 258f. See also, Coreat, "Abnormal Psychology," P.22f; and Selbie, "The Psychology of Religion.," P. 81f.

4. A religious experience is any relation in which the subject assumes an attitude of dependence toward the diety as a means of securing and maintaining life's highest values, i.e., ("highest" for the subject, on his level.)

This plan of study may seem to divide too ridigly religious

experience into "normal" and "abnormal". While there can be no doubt as to the nature of some experiences, it is true that there is no strict line of demarcation between the two. In reality, who is to say when and where the normal ends and the abnormal begins, or vice versa? However, for purposes of scientific analysis the classification is used. Moreover, it is the only way whereby one can determine the psychic health of the subject relative to a particular experience.

Cf. a. Adler, "Ind. Psy." Page 3

A.A. Brill in introduction to S. Freud's "The Psychopathology of Everyday Life," Page VI.

Chapter I.

Paragraph 1, (2.)

1. Hölscher, "Die Propheten," P. 133, "Als er (jedoch einmal) seinen Göttern opferte, da ergriff der Gott einen seiner vornehmsten (?) Jünglinge und brachte ihn in Verzückung, so dasz er sagte: Bringe (den Gott) herbei! Bringe den Boten, der ihn bei sich hat. Amon hat ihn gesandt, (jetzt) läszt er ihn ziehen! usw."

2. I think it legitimate to use these references in this connection.

3. It is not possible to make a distinction such as König does relative to Nabi and role, "Der eine Titel drückte die Beziehung seines Tragus zur Gottheit aus, aber der andere Titel bezeichnete die Beziehung seines Trägers zu den Geheimnissen des Menschenschicksals."

Something can be said for the Babylonian Origin of the word. Jirku in his "Kommentar," P. 188, points out the close similarity ofNabu, and further,-

"Es gibt stellen in Babylonischen Literature., worin ein Mensch als der Na-bi-u eines Gottes bezeichnet wird, In einer Inschrift des Königs Hammurapi nennt sich der König einen:

,Na-bi-u des Gottes Anu, einen Gehorsamen des Gottes Ellil, einen Gunstling des Gottes Samos, den geliebten Hirten des Marduk.' (Siehe, King, Letters and Inscriptiona, II. P. 182. nr.94).

Chapter I.

Jahrg. p. 1). (Ed.)

1. Hölderlin, "Die Tragödie," p. 120, "Als er (Jupiter) einst einen Gottern opferte, in erwartet der Gott eifen heiner vertreten (?) Zwiesprache und trieb sie in Verwüstung, so auch er meint: Fringe (den Gott) herrscht! Trieben dem Gotten, der ihn hat ein Mal. Zeus ist ihn gemacht, (daher) lebt er ein gleichmass."

2. I think it inevitable to see these references in this connection.

3. It is not possible to make a distinction such as König does relative to Hölderlin and Kleist, "Der wahre Titel erhielte die Tragödie Kleists Tragödie nur Gottheit sein, aber der andere Titel veranlasste die Deutung seines Trägers in den mehrfachen Bedeutungen Hölderlin."

Something can be said for the Schgiemann article of the word. Stern in his "Commentar," p. 120, points out the close alliterity etymon, and further:-

"Es gibt stellen in Schgiemann Literature, worin ich Wendt mir der Zu-Bin-e etwas Gottes bezeichnet wird. In einer Zusammenstellung des Jüngin Sonnenkrieg meint sich der König eben:

Zu-Bin-e des Gottes und, einen Gebrauchen des Gottes Zeit, einen Gewalting des Gottes Sonne, den Geschlechten Birten des Zeus. (Stern, Eine, Letzere zum Inscriptions, II. p. 192. Ed.-04).

"In einen zu Assur gefundenen religiösen Texte heiszt es von der Gottin Bau:, In (der Stadt) Dilbat ist sie die na-bit (Lem-zu Na-bi-u) der Götter, die Gewaltige des Landes.'" Karl,109.

4. Certainly contrary to Sellin, "Der alt. Prophetismus" P. 216f., where he outlines as follows the development from ראה to נביא : "und so ansteht hier ein ganz neuartige Form unmittelbarer persönlicher göttlicher Offenbarung. Die Ekstase wird ganz in den Hintergrund gedrängt, Vision und Audition bleiben natürlich, offenbarungslosen Zeiten solche wo Gesichte nicht verbreitet sind."

5. Cf. Greszmann, "Die Alteste Gescheichtschreibung u Prophetie Israels," P. 37f.

Cf. Mystery cults of Asia Minor and Greece. Also Shamanism and Medicinemen. Cf. Coe,"Psy. of Rel". P.176ff, "Shaman."

6. Hosea, as a Benjaminite, is an assumption, based on Holscher's Proof, "Die P." P. 205f.

7. Something of this test seems present in Povah, "Old Testament and M. P. in Psy." P. 38.

Povah, "O.T. and M.P. in Psy."
P. 38 "....the only Prophet who is never a false Prophet, is the Prophet who is without repression; it would seem that the only Prophet who fully understands his own message, is the Prophet who can explore the whole depths of his primary unconscious or, in other words, make his own unconscious conscious."

8. P. Volz, "Die Bib. A ltertumer, P. 201f.

Volz: "Die Bib. Altertumer" P. 201f. "Die Patriotischen sahen in Jahwe den Volksgott, der seinem Volk unbedingt half und dem das Volk unbedengt gehörte; ihr Patriotismus war religiös, aber ihre Religion war nicht mehr als Patriotismus. Die groszen religiösen Propheten sahen in Jahwe den heiligen Gott, der seinem Volk nur half, wennes seinem sittlichen Willen gehorchte, und der nicht Israel, sondern sein Gebot in der Welt durchsetzen wollte."

Note 9.

Jer. 23:16-22.

16. Thus saith Yahweh of Hosts, Not shalt thou hearken to the words of the Prophets[1]: befoolers[2] they to you; a vision of their heart they speak, not from the mouth of Yahweh.

17. They surely say[1] to my despisers[2], Yahweh saith (again and again)[3], Peace shall be to you, and to[4] every walker in the obstenacy of his heart, they say, not shall come upon you[5] evil.

18. For who standeth in the counsel of Yahweh that he should see and hear[1] his word? Who has attended his word[2] and heard (it)?

19, 20, Cf. 30:23,24. A later insertion by a redactor. They have nothing to do with the context.

V.16 1. Delite with LXX הנבאים
2. In the sense, "to cause to hope vainly."

V.17 1. Read אמרו 2. Read למנאצי
3. Piel force of דבר 4. Read אל כל
5. Read עליך

V.18 ויראה וישמע Cf. L.X.X. 2. Read דברו

Note 10.

Micah 3:5-8.

5. Thus saith Yahweh concerning the Prophets, the leaders astray of my people, the ones biting with their teeth, and they call, Peace; but whoever giveth not upon their mouthes, they even sanctify a war against him.

6. Therefore it (shall be) night to you, from vision, and darkness to you, from divination; then the sun shall go upon the Prophets, then shall be dark over them the day.

7. Then shall be put to shame the seers, then shall blush the diviners, and they shall cover upon their lips, all of them, for there is no answer (from) God.

8. But I, I am full of power, even the Spirit of Yahweh, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin.

11. Translation of Num. 12:6-8.

6. And he said, Hear now my words: If there be a Prophet among you[1], I, Yahweh, by a vision unto him will make myself known, in a dream will I speak with him.

7. Not thus, my servant, Moses; in all my house, steadfast, he.

8. Mouth to mouth will I speak with him, even clearly, and not in riddles; and the form of Yahweh shall he behold; and why were ye not afraid to speak against my servant, against Moses?

6. 1 Read, נביאכם אני

12. Against, Hänel, "Das Erkennen"- P.48f.

13. These references are suggestive in a study of Ecstasy.-

J. Pedersen, "Israel," I: 158ff.

A. B. Davidson,"O. T. Prophecy," 117-131ff.

G. Hölscher, "Die Propheten," 9:14,146f

H. Gunkel, "Die Propheten," 4:24.

H. Greszmann, "Die Schriften," 262f; 37ff.

14. Special Study as to the Origin of Ecstasy.

Ecstasy.

The origin of this abnormal experience has been for a long time a matter of debate. It was in 1914 that Gustav Hölscher published his "Die Propheten." On the basis of the Wen-Amon tale, and phenomena relative to the religion of Syria, and the fact that ecstasy is not found in other ancient countries, he came to the conclusion:

"Die Vergleichung des israelitischen Ekstatikertums der Ne bi'im mit den verwandten Erscheinungen der Nachbarreligionen zeigt, dasz eine Parallele zu denselben nur auf syrisch-kleinasiatischem Gebiete zu finden ist."

As to the question, why was ecstasy a peculiar phenomenon of Syria, Hölscher advanced the theory,- "Die Erscheinung stellt sich damit in Zusammenhang mit all den anderen religiösen und kulturellen Beziehungen, welche Syrien mit Kleinasien seit alters verbinden. Zu einem Teile mögen sich diese erklaren aus den groszen Volkerbewegungen, die vor allem im Laufe des Zweiten Jahrtausends von Norden her die syrischen Kustenlander überflutet haben, zuerst der Mitani, dann der Hethiter, zuletzt der Philister und ihrer Verwandten...."

This phenomenon was transmitted through the Canaanite to Israel.

Now I think that Hölscher is correct in his theory that ecstasy came to Israel from the Canaanite, and to the Canaanite from Syria. But I would like to advance the theory that this phenomenon had its origin among the Hittites.

This is just a theory; but there are certain facts which lead one to that conclusion.

First of all let us go to certain monuments of the old "Hattireich" in order to see what they have to offer.

At Üjuk (Meyer Fig. 61; 62), there is a cult scene left of the entrance. To the right on a high postament is a bull, i.e., the deity in the form of a bull. Before him is a high offering table. To this table a man, in a long garment, and with hands raised in the posture of prayer, with cap and crooked staff, approaches. He is in all probability the king.

Behind him follows the queen with a gesture of adoration. Then comes a procession. Several rams and goats are being led to the sacrifice. Each person has on a distinctive garb. Another group of these men follow the procession; the middle man carries an animal; the first one a guitar, the third a trumpet.

Another monument of deep interest here is a scene, or series of scenes, found on the stone nitche, Jazylykdja near Boghazkioe. There, under open heaven, the great cult-fests were celebrated. (See Meyer: Fig.66,67). In these Reliefs, we find several sections. In one section the dieties come in stately procession; in another the priests. But we find here likewise a procession of men in short aprons. This group seems to be pictured as led by a man with a musical instrument. The festival is, no doubt, that of the"Spring Feast."

Again, at Jazylykdja, we find a procession of soldiers (See Meyer, Fig. 78, 79). They are pictured as running before a Relief of the diety. They are in short aprons; in their right hands they carry long sichel swords, which lie upon their shoulders. They likewise wear the pointed cap which is usually a mark of diety.

We find in these monuments certain data which invite the conclusion that we may have here the beginning of ecstasy. These facts are to be noted.

1st. The festivals (at least some of them) were held in the out-of-doors. A ravine, or valley with cliffs, could serve as a kind of sanctuary, a kind of sacred place, in which these ceremonies could be held.

2nd. A part of the ceremonies, or cultus, consisted in a Procession. In one of these the people are pictured as running. The exact nature of this procession one can not say.

3rd. The procession was accompanied with music.

4th. The people in the procession dressed alike, in a distinct garb.

5th. The processional was part of a ceremony which was religious. This is seen in the sacrifices brought, the altar pictured, the priests, the royalty, and the dieties.

These various phenomena are certainly similar to those of the later ecstasy, where we find processionals, dances, music, similarity of garb, and all in the out-of-doors, in the service of some deity.

But certain other data need to be added.

6th. The Hittite word for "Heaven" is "Nebis." The question is,- Is it possible to find any relation between this word and the Hebrew נביא ? The god, before whom the processions are pictured, seems to have been Teschub, god of heaven and of storm. One can imagine here some connection. As Teschub is god of "heaven," so is he god of the processionalist. There might be a kind of indentification of man and Nebis. However,

as the matter now stands, that conclusion is only a fancy. Little more can be said for it. Still the similarity of "Nebis" and נביא is striking.

7th. Ecstasy is found primarily in northern Syria. One at once wonders if there might be a reason for that fact. Could it be that the Hittites exerted a stronger influence here, for a longer time?

8th. Ecstasy seems to be non-Semitic in origin. At least, it is not found among any Semitic races. Only in Syria do we have the first clear-cut record of its existence. This leads one to wonder if the phenomenon be Semitic at all in origin; if Syria be its home. My theory is,- It came in its beginnings from the Hittites, a non-Semitic people.

These eight reasons constitute the basis for that theory. It does not mean that ecstasy of necessity existed in all its later forms and developments among the Hittites. In all probability there were later developments, new factors added, etc. The end of a long line of development may be quite unlike its beginning. I only assume that ecstasy found among the Hittites its beginning. This beginning was no doubt crude and undeveloped. The extent to which it ran one can not say, for not yet do we have data relative to the temperament of the Hittite. But the first five facts pointed out indicate a cultus which certainly looks like a feasible origin of ecstasy.

After I had arrived at this conclusion I happened to note

a very minor not related, that nomenclature is only a theory. Little more can be said for it. Still the similarity of "Ia/Ib" and "IIa" is very close.

VII. Dentry is found but mainly in northern Europe. One does wonder if there might be a reason for that fact. Could it be that the Mittite exercised a stronger influence in that a longer time?

VIII. Dentry seems to be non-existent in Italy. As least, it is not found among my sample areas. Only in Sicilia do we have the Ibero-Mauretanian variant of it, ex Sicania. This leads one to wonder if the phenomenon be dialectal and/or; if Cretan is involved. My theory is:- It came to Italy beginning from the Mittites, a non-Italic people.

These eight morphs constitute the basis for that theory. It could not occur that certain of these alleles existed in all the later forms and then to vanish from the Mittites. In all probability there were later developments, new factors added, the line and of a lot of variation and by quite natural developments. I only mean that certain forms were the Mittites have by right. Then something was added or the modified. The evidence is, of course, it is not one can not say, for not I do we have data relative to the temperament of the Mittite. But the first five facts pointed out indicate a white with certainly looks like a possible origin of a strain.

After I had arrived at this conclusion I happened to note

this statement in T.H.Robinson's, "Prophesy and the Prophets," P. 34f. "Any conjecture must .....be extremely hazardous, but it may be worth while commenting on the fact that the original home of the ecstasy in religion seems clearly to have included both Asia Minor and Palestine, and the only known influence which covered both speres and practically nothing else is that of the Hittites. In our almost complete ignorance of that mysterious race we may, perhaps, more safely attribute the origin of ecstatic prophecy to them than to any others - at least till we learn the facts about them."

15. Cf. Greek Mysteries, especially the Dionysian. We find there an exact parallel, In fact, these practises of the Greeks seem foreign to the Greek. The theory is that they came in by way of Asis Minor.

16. J.H. Kaplan, P. 132, "We conclude, therefore, that whenever the subject becomes oblivious of the surrounding world and devotes himself with 'long-sustained contemplation' to any one subject the result is ecstasy."

R.H.Thouless, "Int. to Psy. of Rel." P. 230,

"Ecstasy is a state which comes on occasionally while the subject is experiencing a less intense form of contemplation. It is in this condition that visions and locutions generally take place."

17. A list of views by German Old Testament scholars

relative to the Prophets and Ecstasy:

E. König: the Prophets have actually seen God and the invisible world.

H. Gunkel and G.Hölscher: the Prophets are all Ekstatiker,

Ohler and von Orelli: inspiratio personalis.

Wellhausen and Smend: Intuition is the chief factor.

B. Duhm and Stade: Intuition plus "dual personality."

Kuenen: emphasis is to be placed upon the ethical motive.

Riehm and Schwartz:Kopff } the ethical motive bound to the
Giesebrecht and Sellin: } idea of inspiration.

Hermann Schultz and R. Kittel: the idea of Inspiration.

Hugo Winckler: Masters of Politics.

18. The study of the Great Literary Prophets in relation to ecstasy is really an investigation as to thequestion, "How does their Experience relate to the facts of Hysteris?" This does not really mean a confusion of method, though it may appear as such. It is an attempt to discover whether the condition of hysteria,- certainly the ecstatic condition in most of its forms,- may be found in these figures, and ergo, ecstasy.

19. The results of this investigation apply likewise to Klostermann's theory, "Ezekiel," "Theologische Studien und Kritiken," 1877, S. 391ff, that catalepsy is the explanation for the phenomena of Ezekiel's experience.

relative to the Prophets and Destiny:

a. Jordan: the Prophets have actually been God and the Intuition world.

b. Cooper and Holmes: the Prophets are all Mystical, Older and yet Profound: Imaginative prescients.

Collingwood and Sewell: Intuition is the Great Person.

c. Dwight Wade: Intuition gives "Hard Prophecy."

Wagner: Science is to be placed upon the Ethical Motive.

Hilton and Bulwer-Lytton: the Ethical Motive Bound to the Conscience and Reason: Intuition Inspiration.

Harvey Goldsmith and H. Ritter: the Idea of Imagination.

Moore and Irwin: Intuition or Tolstoy.

IX. The study of the Or at Lit very Prophets in relation to Mystery is really an Inversion of the Imagination. For does their Experience relate to the Facts of Mysteries? This does not really mean a combination of Ethical Theory, though it may appear to be. It is certainly to Wonderment Mystery the Condition of Imagination, - certainly the certain condition of most of its Force, - and be found in these Features, and Conditions.

IX. The Reality of the Intuition appears likewise to Illustrate a Work, "Language," "Psychology of Religious Belief," "Mysticism," "Mystic Anthology of the Imagination for Mysteries of Experience."

Paragraph 2.- (1).

20. A few references:

J. Pedersen, "Israel," I, 140M.

A.B.Davidson, "O.T.Prophecy," 134ff.

G. Hölscher, "Die Propheten," 17;49.

H. Gunkel, "Die Propheten," 16.

J. Hänel, "Das Erkennen" 66-

21.

Amos 7:1-3

1. Thus[1] Yahweh caused me to see; and behold, a formation[2] of locusts in the beginning of the growing-up of the after-grass;[3]

2. [1] When it was a beginning to eat the plants of the field, then I said, Lord,[2]Yahweh, forgive, pray! How[3] will Jacob stand? For small he.

3. Yahweh felt compassion[1] because of <u>this</u>? Not shall it be, saith Yahweh.

V.1. Delite אדני as later insertion. Cf. LXX.
2. Read for יצר — יוצר with LXX. Amos sees the activity of Yahweh and not Yahweh in his activity.
3. והנה ..... המלך I delite as a gloss. The LXX reads ילק for לקש . The clause is evidently a marginal explanation of a later hand and has nothing to do with the context, or the naration of the vision.

V.2. 1.Read with Kittel ויהי הא מכלה from Torrey, Jr.Bib.Lit, 1894, P.63 2. It is a question whether one should read אדני in these places. 3. מי -LXX τις . יעקר is however subject מי is in apposition.thereto.

V.3. 1. נחם Niph.has here the Hiph.sense. 2. זאת feminine.

Amos 7:4-6.

4. Thus Yahweh caused me to see; and behold, there drew near[1] to contend with fire Yahweh[2]; and it ate[3] the great "Tehom," and was eating the land.[4]

5. Then I said, O Lord,[1] Yahweh, cease, pray! How will Jacob stand! For small, he.

6. Yahweh felt compassion because of this. Also this, not shall it be, saith[1] Yahweh.

V.4. 1. Read קרב for קרא with Orelli. קרא in this connection is meaningless.
2. Delite אדני on grounds of meter. Cf. LXX.
3. Perhaps to read ותאכל
4. The verb אָכלה is Qal and may be translated "would have." Nowack omits החלק and translates only אכלה, -"fresse." that is something else was in the Prophet's mind as being eaten, or in the process of being eaten. Gressmann, "und sie leer fresse". I think the present text good. The picture is that of an intense heat which in a figurative sense eats even the earth.
V.5. 1. Compare V.2, Note 1. Cf. notes for 7, 2,& 3.
V.6. 1. Cf. 7:3.

Amos 7:7-9.

7. Thus Yahweh[1] caused me to see; and behold, a stander[2] upon the wall[3], and in his hand, a plumb-line.

V.7. 1. Read יהוה with v.1, v.4, and LXX.
2. נצב is Niph.PTC. Delite אדני with LXX. As Duhm somewhere suggests, the reference is to some person whom the Prophet by chance has thus seen. One might say a reference to experience.
3. Delite אנך as evidently out of place, meaningless and a later edition. Gressmann would see here but a plummet.

8. And Yahweh said to me, what seest thou Amos? and I said a plumb-line.[1] Then spoke Yahweh[2], Behold, I will set a plumb-line in the midst of my people Israel; not will I pass by him again.[3]

9. And the high places of Isaac shall be destroyed, and the sanctuaries of Israel shall be devastated; and I will rise against the house of Jeroboam with the sword[1].

V.8. 1. This sentence is often corrected, I see no reason therefore.
1. This seems to justify Gressmann. Still, the center of attention could be the plummet. A contradiction, is not a necessary deduction.
2. With Baudissin,
3. A free translation. Nowack sees in v.7, Yahweh on the wall with a plummet, and v.8, as a justification. The picture is as coherent as one often finds in life.

V.9. 1. Gressmann moves this verse to 7:10-17. I do not see any reason for this correction, however, it fits in with Amos'. anti-cultus policy.

Amos 8:1-3.

1. Thus Yahweh[1] caused me to see. And behold, a basket of figs.

2. And he said, what seest thou, Amos? And I said, a basket of figs. Then said Yahweh to me, There comes the end[1] upon my people Israel. Not will I pass by him again[2].

3. And the singers[1] of the temple shall be caused to wail on that day;[2] many, the dead bodies; in every place shall they be passed out,[3]

V.1. 1. Delite אדני with LXX.
V.2. 1. קץ may be translated"cutting" in the sense of "harvest."
2. Gressmann sees here the conclusion of the vision. I see no justification for that view.
V.3. 1. Read שרות with Hoffmann.
2. Delite יהוה .. .. נאם as addition. Read
3. Read השלך . הסis a word for silence. Here it is not clear how to translate it. This last clause may be delited as unclear. Cf. Nowack P. 165.

Amos 9:1-4.

1. I was caused to see Yahweh[1] standing upon the altar: and he smote[2] the capitals[3] so that[4] the threshholds shook. And he said[5], "I will break them with an earthquake[6], all of them, and the rest of them with the sword will I slay. Not shall flee away for them the one fleeing, and not shall escape for them a fugitive[7].

2. If they break through into Sheol, from thence[1] will my hand take them, and if they ascend to the heavens, from thence will I bring them down.

3. And if they hide themselves in the top of Carmel, from thence shall I seek them out and take them; or if they were concealed[1] on the bottom of the sea there[2] will I command the serpent that he bite them.

4. And if they went into captivity in the face of their enemies thence will I command the sword that it slay them; and I will set my eyes upon them for evil, and not for good.

V.1. 1.Read יהוה .
2.Read ויך instead of הך with most scholars.
3.Sellin reads הכפרות with LXX ιλαστηριον . The change is not necessary since the reference is to the "horns" of the altar.
4.Thus ו.
5.ויאמר to be read here with most students.
6.Read אבצעם בראש for ובצעם בראש .
7.I maintain purposely the literal translation.

V.2. 1.Nowach delites both משם on grounds of meter, I do not think this necessary.

V.3. 1.Delite with Baumgartner מנגד עיני as excess. If genuine one would expect it in 3a.
2.Many delite משם . It may be that only שם is to be read.

22. Jeremiah 24:1-10 .(1:11-12;13-15 will be given in Chapter IV.)

1. Thus[1] Yahweh caused me to see. And behold, two baskets[2] of figs set up[3] before the temple of Yahweh, (after the leading away captive of Nebuchadrezzar, Jeconiah, son of Jehokiakin, king of Judah and the princes of Judah, and the artisans and the locksmiths of Jerusalem, and brought them to[4] Babel).[5]

2. One basket (had) figs, very good, like figs, the early figs[1]; but the other[2] basket(had) figs, very bad, which could not be eaten, from badness[3].

3. Then said Yahweh to me, what seest thou[1],Jeremiah? And I said, Figs. The good figs very good and the bad figs very bad, that cannot be eaten from badness.[2]

4. Then came the word of Yahweh unto me,saying,

5. [1] Like these good figs, so will I regard the captivity of Judah, whom I have sent from this place into the land of the Caldaeans, for good.

V.1. 1. With Duhm read כה by comparison with the visions of Amos.
2. Read דודי as plural Cnst. of דוד .
3. Read with LXX מעמדים .(Duhm)
4. Read with LXX τοις .
5. A marginal note. Unnecessary for the context says as much.

V.2. 1. So the Hebrew method of expression. We would simply say,"Like early figs".
2. Read אחר for אחד .
3. מרען ,"from greenness", is the LXX reading πονηρίας.

V.3. 1. "What thou seeing"?
2. See V.2 # 3.

V.5. 1. כה .... ישר a gloss. This form after לאמר does not fit here.

V.6. And I will set my eyes[1] for good, and I will cause them to return[2] unto[3] this land; and I will build them, but not pull them down[4]; and I will plant them, but not pluck them up[5].

7.[1]

8. But like the bad figs which could not be eaten from badness[1].
2. So will I hand over Zedekiah, king of Judah and his princes, and the remnant of Jerusalem, the ones remaining in this land, and the sitters in the land of Egypt[3].

9. And I will give them up for a terror[1],.....for a reproach and for a proverb, for a mockery and for a curse in every place[2] whither I shall expel[3] them.

10. [1]And I will send among them sword and[2] famine and pestilence until they be consumed[3] from upon the earth which I gave them[4].

V.6.1. עיני with LXX.
2. Read והשבתים .
3. Read אל for על .
4. Read אהרסם with LXX.
5. Also with suffix.

V.7.1. A gloss. Like Ezekiel, and contrary to the thought of Jeremiah. At this time he was not encouraging the captivity with this thought. Just the contrary.

V.8.1. See v.2 # 3.
2. Delite with LXX יהוה .... כי as gloss.
3. מצרים ..... יהישבים :Nowack delites.

V.9.1. Read לזעוה . Delite תאץ .... לרעה . In part failing in LXX.
2. Read מקום with LXX.
3. Read תדחתים with LXX; S; V.

V.10.1. H.Schmidt regards as gloss.
2. Read ואת . It is not necessary here to translate the ה since it is an idiomatic expression of Hebrew.
3. A free translation.
4. Delite with LXX לאבות יכם.

23. Here A. B. Davidson, "Old Testament Prophecy" P.161, "The prophetic visions, like all visions, were the productions of the prophetic mind. The mind did not see what was projected before it; it projected the visions by its own operation.

Cf. D. Carl Steuernagel, "Einleitung in das A.T." P.459f.

"Als physiologische Erscheinungen gehören diese zusammen mit Träumen, Fieberphantasien, Halluzinationen etc. Sie sind Folgen einer von innen kommenden Erregung der Gesichts-und Gehorsnerven, die das Gehirn ebenso wie die von auszen durch Licht-und Schallwellen verursachte deutet, so dasz der Mensch Vorgange zu sehen, und Stimmen zu hören glaubt, die in Wahrheit nicht vorhanden sind. "P
P.460, "je erregbarer das Nervensystem ist, desto leichter stellen sich Visionen ein".

Cf. Giesebrecht,"Die Beruf." P. 38f.
Skinner, "Pro. and Rel." P. 10f.

24. A study of Ezekiel's visions does not result in any evidence that Ezekiel was psychoneurotic. The accompanying circumstances are impossible. He is "dumb" three years, 24:25-27, 33:21, In 1-3 we have an account which demanded the full powers of description. In 15:1-5, we have "Yahweh's word came unto me". This is followed by 4 questions, asked and answered, by Yahweh. It is a clear case of reflection. Other impossibilities I have mentioned in Chapter I, 3, (1).

Ezekiel was a kind of apocalyptist. The peculiarity of his style is to be accounted for by that fact. Chapters 40-48, are in form of a vision; but those detailed Chapters are surely the result of calculated work.

Ezekiel is a man with a religious experience. His use of the visionary form, however, does not mean that he, cool

rationalist that he was, is describing thereby symptoms of catalepsy.

Paragraph 2 - (3).

25. Micklem "points out that symbolism of poetry and fancy, is merely another form of picture thinking manifested to all of us in dreams."

Povah, P.129,

"A dream may be a message from the unconscious, expressing in the symbolic language of the unconscious something to which consciousness refuses to pay attention in waking life."

26. It was a general ancient belief.

The Babylonians and Assyrians believed that prophecy (fortelling) could take place on the basis of dreams, Cf. Keilschriftliche Bibliothek, II, 172f. Socrates allowed himself to be led of dreams, Tiele-Soderblom, "Komp. der Reli. gesch." 450.

Chapter II.

Paragraph 3.

1. The temperament and glands are seemingly closely connected. Is it possible to say anything as to the glandular endowment and activity of the Prophets? What about the relation of their pituitary, thyroid, thymus, sex, and adrenal glands to their temperament? To their religious experience?

Experts of today admit that their knowledge of the glands is unsatisfactory. Cf., L. Berman, "The Glands Regulating Personality." If that be true, and if it is true that much guess-work is involved in the analysis of an individual alive today from the standpoint of glands, is it not somewhat beside the point to try to interpret the Prophets on the basis of glandular condition and activity? I do not think that, at present at least, such an application is profitable, or wisely probable. What data does one have to answer this question, To what extent did certain glands affect temperament, character and religious outlook and experience of the Prophets?

Cf. June Downey, "The Will-Temperament."

Chapter III.

Paragraph 1.1. In the following discussion I shall use a greater number of divisions than might be absolutely necessary. I do it, however, for the sake of clarity and emphasis.

Paragraph 2.

2. Taken from a class Lecture of Prof. E. A. Leslie:

Hos. 12:3a	Cf. Gen. 25:26a J
13:3b, 12:4a	Cf. Gen. 32:28 J
12:4b	Cf. Gen. 32:26 J
12:4c	Cf. Gen. 28:13-16, 19J; 28:11-12, 17E
12:4d	Cf. Gen. 28:13-15 J
12:5a	Cf. Gen. 28:13 J
12:12a	Cf. Gen. 27:43 J
12:12b	Cf. Gen. 29:20E
11:8	Cf. Gen. 14:8 ?; 19:24-25 J
12:13	Cf. Ex. 14:22 v 19a-E, 19b-J, 20a-E, 20b-J, 21-22 PE
9:10	Cf. Nu. 25:1-5 JE

Cf. O. Procksch, "Das Nordheb. Sagenbuch", P. 262, "Die prophetische Literature zeigt also von Hosea bis auf Jeremia im Nordreich und in Judäa enge Verwandtschaft mit dem nordhebräischen Sagenbuch."

3. Cf. Stade, "Bib. Theol. des A. T." P. 255.

4. Cf. P. Kleinert, "Die P. Irv. " P. 91.

"Aber wieviel er angeeignet hat; abhängig ist er nirgends; niemals handelt es sich bei ihm um ein bloszes Anempfindenund Weitergeben; jeder Gedanke erhält unter seinen Handen sein eignes Leben und persönliches Gepräge: die Prägung einer das innerste Herz herausschuttenden Wahrheit des Gemuts."

Cf. von Orelli, "Jeremia", P. 10

5. It is not necessary to imagine that every prophetic reference to history be genuine, so far as the historical data are concerned. They used the "historical beliefs" of their day.

6. Bertholet, "K.I."P. 213, "denn im Geschehen sah man die Taten des eigenen Gottes als des lebendigen Schöpfers der Volks-und schlieszlich der Menschheitsgeschichte, und darin liegt sogar die Eigenart alttestsmentlicher Religion."

Cf. Gunkel, P. LXVI, "Einl." to H. Schmitt, "Die groszen Propheten."

7. At the destruction of Babylon by Sanherib, "böse Zeichen im Himmel und auf Erden geschallen." The picture of the Messiah may go back to that of a Babylonian picture of a goddess with child.

Cf. Kittel, "Die hellenische Mysterium," P.9ff. Cf.

Isa. 7:14, Gen. 16:11, Jd. 13:3.

Kittel thinks it a common sage of the day. He compares the new David with the "Geburt des Aion." This idea had a prominent place in the thought of Asia Minor. For the birth of light there was a great feast.

I do not think that one can trace any contact through this line of thought. Still, one finds some striking parallels, especially in the Eleusian mystery. On the completion of the mystery the leader crys, Ιερον ετεκε ποτνια Κουρον βριμω βριμον τουτεστιν ισχυρα ισχυρον - the Lady "has born a holy child, the strong a strong one."

A gain, "the virgin, who was with child, conceived and bore a son", η παρθενος η εν γαστρι εχουσα και συλλαμβανουσα και τικτουσα υιον , who is the Αιωνα αιωνων .

But one finds a large number of references to a Messiah in the ancient East. This fact but aggravates the problem of the origin of that belief.

8. Der Kontrakt ist nach Babylonischer Art auf Ton geschrieben, die Vertragsbestimmungen dazugesetz, die Zeugen notiert, das Siegel uber die namen der Zeugen gerollt.

9. Gunkel, "R.G.G. II, 48.

"Ferner haben die Propheten, zumal der spateren Zeit, um auf ihr offenbar sehr poetisch gestimmtes und für Poesie empfängliches Volk zu wirken, die alten Lieder aufgenommen und für ihre Zweck verwandt."

In this connection a study of the style of Deutero-Isaiah is profitable. Cf. Greszmann, "Der Ursprung" - P. 302ff.

Notes to Chapter IV.

Paragraph 2.

1. Questionaires.

been comparing life as I had been living it with life as it appeared to me in the role of a minister. I say it was prolonged; however, I was totally unconscious of the passing of time. All I know is that I dropped into this meditation shortly after we left Zanesville, and, although the trip from Zanesville to Cleveland over that particular road took eight hours, it seemed but a few minutes later that , the decision made, I glanced out to see the lights of Cleveland.

Questionaire

1. Describe your "call" to the ministry. My "call" came on a Sunday night while riding on a crouded Wheeling and Lake Erie train, enroute from Zanesville, Ohio to Cleveland. I was returning from a prolonged and enforced vacation due to a nervous break-down, and faced the necessity of leaving the occupation which I had previously chosen as my life work. It came at the close of a prolonged meditation in which I had

2. Was it emotional, rational, or both? Specify if possible. (see above)
I arrived at the decision calmly, at least I am certain that the stranger who shared the seat with me never knew that the young man sitting next to him had that night decided to be a preacher. The decision seems to have come out of a calm comparison of life as it was with life as it might become. When the decision was once made there was a strong rush of feeling took possession of me.

3. Did you feel as if you could not escape it? As if forced into it?
I didn't feel compelled in the sense that no other decision was possible. I did, however, feel that I was forced into it in the sense that to even think of going back to a job simply to make money, was repulsive to me. After that experience, life was never quite the same.

4. What about a "feeling of persistant impulsion"? I have had a "feeling of persistant impulsion" in one sense, at least. During my college and seminary days following that "call", I was tempted, upon the advise of several professors on various occasions, to go into the medical profession, to teach astronomy, and to follow music. But each time when it came to making the actual decision that old feeling of nausea came over me whenever I thought of any other work than preaching.

5. In what way were you conscious of the act of God therein?
Only in the sense that for the first time in my life God became a reality to me, and I felt impelled to impart to others the experience which I had.

6. At what age? 18 years.

7. How near conversion? That depends upon when I was <u>really</u> converted. If I was converted WHEN at the age of 8 I went forward in an evangelistic campaign, and afterwards joined the church, then 10 years elapsed. But as I think back over it, I never consciously felt the personal presence of God and consciously strove to do His will until after that experience on the train. So that it seems to me that conversion and the call came together.

8. What do you consider as preparatory factors which led to your "call"?
A growing dissatisfaction with life in general as I was then living it.
The fact that I faced the necessity of choosing a new life-work.
Very recent contacts with a group of young men studying for the ministry.
The fact that during my recuperation, I had a long period in the country, away from old associates and the noise and rush of a big city, during which I could think persistently and connectedly for the first time in my life.
The fact that I had a mother whom I knew to be sorely disappointed in me.

Questionaire

1. Describe your"call" to the ministry.

As a lad of perhaps ten years of age the thought of being a minister was in my mind.Later I discovered that other folks somehow thought that I might be a minister.While in college a conviction came to me that God might want me to preach.At this time I began to give the matter serious consideration.I was advised to become a local preacher and try the matter out. I did and came to a certainty of my call to the ministry.

2. Was it emotional, rational, or both? Specify if possible.

The rational was uppermost at the time,covering, perhaps two years,during which I came to a final conclusion.

3. Did you feel as if you could not escape it? As if forced into it?

I do not recall that I had the feeling of not being able to escape.Rather it was a feeling of uncertainty as to the thing that ought to be done.

4. What about a"feeling of persistant impulsion"?

This more accurately describes the actual process in my case.

5. In what way were you conscious of the act of God therein?

Under question one this is probably answered by implication. There arose in my mind,at the first,the question as to whether it might be God's will that I preach.This consideration persisted in forcing itself upon me.I set out to find out,if I could,what I ought to do in the matter.Conversation with mihisters,much thought and prayer plus trial preaching led me to believe it God's will.

6. At what age?

I was twenty three years old.

7. How near conversion?

I was converted at the age of seventeen.

8. What do you consider as preparatory factors which led to your "call"?

This has been adequately covered above. I might add,however, that my parents were very religious people.My father was a local preacher and leader in the local church.

Clarence H LaRue
First Methodist Church
Trudlay, O.

(B 4 S.T. 1913)

Questionaire

1. Describe your "call" to the ministry.

Having been brought up in a Methodist parsonage and from my earliest recollection steeped in the stories of the Bible, I early came to the conviction that God wanted me to bea preacher. Of course I had a hard time to bring myself to respond to this call, but in college I did yield to what I regarded as God's call for my life.

2. Was it emotional, rational, or both? Specify if possible.

It was both, emotional and rational. I recall when still a boy I climbed upon my mother's lap and poured out my heart to her, telling her that I felt God's spirit calling me into the ministry. I recall how sympathetically she entered into my experience. Later the the conviction deepened into a positive demand for my life and talents

3. Did you feel as if you could not escape it? As if forced into it?

Yes, coming quite early in my boyhood, I felt from the very beginning, that it 'was woe unto me if I preached not the Gospel.' The fact that my father was a minister and that two older brothers had entered the minsitry, made it all the harder to yield to the call.

4. What about a "feeling of persistant impulsion"?

I thinkthe above description of my 'feelings' answers this question.

5. In what way were you conscious of the act of God therein?

I felt that no other investment of life offered such a large opportunity for real service and that unless I lived up to this call I would surely displease God. My conscience would not let me consider with any degree of peace of mind any other investment of my life. That surely was the hand of God seeking to order my life.

6. At what age?

The first impression came when I was about 10 or 12 years of age I expect. But the conviction deepened as I grew older until when in college I was forced to make the decision once and for ever as to where I was going to invest my life.

7. How near conversion?

The earliest conviction of what God wanted me to do came even before conversion. This impression was deepened how ever after conversion. And with every religious awakening there has been a deepening of this consciousness that God was leading me.

8. What do you consider as preparatory factors which led to your "call"?

Chrsitian training. Parents devoted to the casue of Christ and ahealthy, virile demonstration of the reality of the worth and ~~and~~ 'livabliness' of the religion of Christ. I never once heard my father speak an unclean word. And I saw demonstrated before a large family of active, boisterous children a type of religion that both attracted me and con vinced me of its practical worth. To my parnets and their infleunce I owe more than any thing else the direction my life has taken and my willingness to answer the call into the minsitry.

34

Garfield Morgan
Lyman Mac.

Questionaire

1. Describe your "call" to the ministry.

It was a natural sense of the willingness to make my life count for most in such a capacity.

2. Was it emotional, rational, or both? Specify if possible.

It was both.

3. Did you feel as if you could not escape it? As if forced into it?

No.

4. What about a "feeling of persistant impulsion"?

I was not conscious of such.

5. In what way were you conscious of the act of God therein?

Not in any spectacular sense, but the routine guidance of my life seemed to lead that way.

6. At what age? 18 years of age.

7. How near conversion? 2 years

8. What do you consider as preparatory factors which led to your "call"?

My home life, my father was a local preacher in England for 50 years.

48

Questionaire

1. Describe your"call" to the ministry.

I have never had a 'knock-down-and-drag-'em-Out tussle with the Lord over my entrance into the ministry. I have a growing sense of the world's need for Christian service. I desire to meet that need to the extent of my ability. This constitutes my 'Call' to the ministry.

2. Was it emotional, rational, or both? Specify if possible.

More rational than emotional. Though perhaps both elements entered in. Certainly both are needed in a successful ministry today.

3. Did you feel as if you could not escape it? As if forced into it?

I chose the ministry as a profession, I was not forced into it. Parents have no right to force a child to follow their chosen line of occupation. God is certainly as good as our parents are.

4. What about a"feeling of persistant impulsion"?

THat feeling abides. But I feel its origin lies in the needs of humanity and a desire to meet those needs, nothing supramundane about it that I have yet recognized.

5. In what way were you conscious of the act of God therein?

I cannot claim for myself any special blessing from the Almighty. It is the sincerity and conviction with which a man applies himself to his task in any honorable vocation or profession and his own fitness to perform that task which will bring to him 'blessing from on High.'

6. At what age?

No definite age. Always has been my ambition to enter the ministry and render as effective a service as possible.

7. How near conversion?

I joined the church at seven years of age. Have no recollection of ever being converted in the orthodox sense.

8. What do you consider as preparatory factors which led to your "call"?

Home training and environment. Natural inclination toward ministry. Circumstances over which I had no control. Largely environment, I think.

50.

Questionaire

1. Describe your"call" to the ministry.

In my childhood I was a Mennonite. Ministers were chosen from the Community by the Communion, they were not called. At the age of 10 or 12 I began to fear that this democratic method would not give recognition to people who, like myself, wanted to be ministers. (In a way every layman was called to some service and the fittest were set apart for preaching) Upon entering a Methodist College I was confused at the Homiletic Club by "Call". Had I been called to preach?

2. Was it emotional, rational, or both? Specify if possible.

Of course in a child being a preacher was merely a whim which had difficulty in holding its own with a desire to be a circus acrobat. Eventually the rational processes threw the acrobat out of the ring and left only the sawdust trail. Since than the broom of rationalism has swept up the sawdust as unbecoming in a cloister. Emotion bursts the bag and there is more sweeping to do. I have neverbeen able to harmonize the two into a clear call.

3. Did you feel as if you could not escape it? As if forced into it?

There was no desire to escape. There was no force used or I would have been able to fix emotion and reason upon one single objective, instead of going everywhere preaching the gospel. Should I preach, teach or do dramatics? There has been no clear answer

4. What about a"feeling of persistant impulsion"?

Impulsion from within, not from without. Moses and Daniel were the great examples of those who had outside pressure brought to bear upon them. Theirs was an experience that I desired but was unable to approximate. My experience was none the less real for me.

5. In what way were you conscious of the act of God therein?

Credulously I was watching for some supernatural manifestations but God had the good sense to disappoint me. But I did not on this account begin to kick against the pricks within. Without any philosophic or psychological help whereby to suspect even the existence of the religious consciousness, I apparently accepted its authority for myself

6. At what age?

Perhaps 8-10. When did you first realize that the world was beautiful and that you wanted to walk under the trees. When did you learn to rejoice in the moonlight? At what moment do we become hungry, thirsty? At what age did God call us to friendship, to love, to marriage?

7. How near conversion?

Probably four years before my technical conversion. Mennonites believed the conversion could come only in the age of responsibility which began at about 13. So I was not baptized until that age. I never was converted in the old sense. Longfellow's poem about the Swarthy village Blacksmith with Brawn and sinew converted me to a life in the Blacksmith shop, only it didn't stick. Of course religion had such moments. Their value is incidental.

8. What do you consider as preparatory factors which led to your "call"?

My forefathers had been preachers (but not my father) so it was a family career. However the possibility of my entering the ministry was never suggested by any of my family. Our home always had a respectful attitude toward religion. Mennonites believe in lay responsibility.

Sunday School, Scripture Preaching,

51.

Questionaire

1. Describe your"call" to the ministry.

I feel that my call to the ministry came as the response on the part of God to my deep desire to become a minister. It was not an unnatural thing, in any respect.

2. Was it emotional, rational, or both? Specify if possible.

There was some emotion in it but I believe it contained more of the rational than the emotional.

3. Did you feel as if you could not escape it? As if forced into it?

If by being "forced into it" you mean that I felt it was the one field in which I could be of greatest service, then I would answer yes to the above question.

4. What about a"feeling of persistant impulsion"?

Yes, I think I had that feeling.

5. In what way were you conscious of the act of God therein?

That he had equipped me naturally for that calling as perhaps I am not equipped for any other work.

6. At what age?

About 14

7. How near conversion?

About 4 years after conversion

8. What do you consider as preparatory factors which led to your "call"?

Parents who taught me to love and worship God, read the Bible & pray daily, attend church regularly, and conduct myself in a manner as nearly Christian as I knew. Then too, I had known quite a number of ministers and no doubt their lives influenced me greatly.

2. Descriptions of the "Call" may be found under Q.#1 of the foregoing seven Questionaires. I do not quote any of the descriptions in my study itself, because I wish thereby to avoid the possible misunderstanding, that I advance them as key-experiences. Any comparison of similar experiences out of the lives of two individuals has its limitations. It need not necessarily prove anything. The method must at times be used. I shall perhaps appeal to it; but, only as a suggestion.

Paragraph 3.

3. The numbers in the verses refer to exegetical notes which will be given in these "notes". Here I shall include the exegetical notes to Amos 7:10-15.

V.10. 1. קשר , Qal so translated to bring out that for the priest the action was still going on. Literally "to bind." Gressmann, Got.Kom. P.321, "Zettelt eine Verschwörung ".
2. Sellin, nicht mehr, Kom."12P." 208. LXX μη
3. להכיל

V.11. 1. Cf. LXX εν
2. Cf. LXX, τελευτησαι
3. גלה יגלה
LXX αιχμαλτος αχθησεται, a captive of war.

V.12. 1. חזה Cf. LXX ο ορων. Budde, "DuVisionär," "Du Traumer." Jr.Bib.Lit. 1925. Vol.XLIV.p.71.
2. LXX βαδιζε ,go, in sense of make a journey.
3. לך
4. התנבא
LXX,- προφητευσεις "Prophet sein."

V.13. 1. LXX εις δε
2. So
Nowack, "Sollst du nicht langer prophezien."
Sellin, "Sollst du ferner nicht weissagen."

3.Budde Ibid, konigliche Residenz.
V.14. 1.Kittel suggests נוקד on basis that LXX gives αιπολος ,goatherder.
V.15.1. הנבא
2. אל ,Genesius.
LXX επι . So Novack "Uber". P.151 "Die klaine P."

Amos 3:8.

V.3. 1. אריה שאל — λεων ερευξεται
So Novack. Greszmann and Sellin: Der Lowe brullt.
2.Sellin, who ought not to be afraid! Also Novack.
3. אדני I regard as a later insertion.
דבר -the emphasis of the Piel is not to be lost.
4. ינבא ,translate with LXX, προφητευσει

Amos 1:2

V.2. 1.אבל -fade rather than mourn.
Sellin (Greszmann also) translates P.161, "Die 12P" "Wenn Jahwe vom Zion her brullt Und von Jerusalem seine Stimme erschallen laszt, So trauern die Auger der Hirten, Und beschant steht der Gipfel des Karmel da."
I see no reason for this rendering.
Budde, ZAW 1910, P.37f,Denies Chapter 1:2 to Amos on the ground that Joel 4:16 is the original.
Bertholet, "Theologische Festschrift fur Bonwetsch" P.1-12,"Zu Amos 1:2",defends the authenticity of the verse on the grounds that A mos is earlier than Joel, who was primarily a compiler; that the verse may be a section in itself; that the sequence of 2a and 2b is good.
I am inclined to think that Bertholet is correct.

4. It has been argued that Amos was a citizen of Israel H. Schmidt, "Der Prophet Amos" 1917, P.6., argues that 7:14 makes it impossible to think of Amos as coming from Judah, since there were no sycamore trees near Tekoa.

But, who knows whether there were or not, in the year 760 B.C.? And, couldn't Amos have carried on that trade elswhere? It is a seasonal occupation.

There is no adequate reason for locating Tekoa in the

Northern Kingdom.

5. H. Winckler: Amos had purely a political mission. He was in the commission of the king of Judah, to go to the Northern Kingdom, in order by a religious cloak, to bring the northern tribes back to David.

The unmistakable religious interests of Amos, however, do not allow that one-sided conclusion.

6. Notes to Hosea's Call.

1:2-6, 8, 9.

V. 2. 1. תחלת -may be translated as with ב ,-Gesenius.
2. זנונים (זנה) may refer to cult prostitutes. So LXX πορνεια
3. זנה infinitive absolute.
V.3. 1. Sellin-Daszwelf. Buch p.22, Zweifeigenkuchenmadchen Cf., as Gesenius-Kautszch- בת בליעל Daughter of good-for-nothingness.
V.4. 1. אליו Omitted by many scholars.
2. LXX διοτι επι μικρον
3. פקד -LXX εκδικησω
V.5. 1. ו
2. Possibly from redactor.
V.6. 1. לא רחמה -"not is she pitied." Sellin-ungeliebt Marti-nichtgeliebt. LXX- Ουκ ηλεημενη
2. See Gesenius-Kutzsch Par.120
3. כי נשא אשא להם :Marti omits. Sellin, "vielmehr will ich sie grundlich hassen". Greszmann, "noch ihnen verzeihen". Harper(I.C.C.) "that I should at all forgive them." I think that the thought of forgiveness is found in the expression 9:
V.9. 1. Not my people לא עמי
2. אהיה לכם -read אלהיכם . LXX has. και εγω ουκ ειμι υμων

Hosea 2:2-7.

V.2. 1. ריבו -various translations. Greszmann and Sellin-schelten; Marti-hadern; Nowack-rachten; Harper-strive. The word contains all these meanings. However, one must read between the lines for his choice. The following verse would indicate that the Prophet would have Gomer put away her whoredom. Moreover,"plead"fits better the Prophet's temperament. The choice is eventually subjective.

2.Sellin, Marti-omit. I see no reason for regarding the clause as a later edition. LXX retains this clause.
3. A clause dependant on ריבו
4.LXX gives προσωπου μου

V.3 .1. הצלחיה :Often translated "hinstellen."
2.Causative.
3.Sellin,- a gloss.

V.4. 1.LXX ελεησω
5. 1.Greszmann-"war untreu ".
2.Somewhat literally to bring out the force of the Hebrew.
3.LXX πορευσομαι οπισω
4.See n.2. LXX has, of course,Gen.absolute.

V.6. 1. דרכך to read דרכה . LXX has την οδον αυτης . This rendering fits the passage and verse.
2. גדר has the sense of building an enclosure, a kind of fold.

V.7. 1.Sellin, translates as conditional clause,-"Undjagt sie ihren Buhlen nach, so wird sie sie nicht erreichen." P.28.
2. תמצא to read תמצאם .
3.Literally-for good to me than from now.

V.8. 1.So translate to express the force of אנכי
2.LXX σιτον
3.Hiph.
4.Masculine only לבעל עשו . LXX, αυτη δε αργυρα και χρυσα εποιησεν τη Βαλ . This section is regarded as a gloss by Wellhausen, Marti, and Sellin; they strike out וזהב also. The plural, and the thought expressed do not fit the verse. It may be, in view of verse 9, that Greszmann is right in regarding the verse as ending with oil. However, the verse may have read עשתה originally. This change is in harmony with the other sections of the book. With this change I accept the verse as genuine.

V.9. 1.This Cnst. infinitive clause I believe is wrongly translated by Marti, Greszmann and Novack,"with which she ought to cover her nakedness". The thought is that a purpose: LXX, του μη καλυπτειν την αισχημοσυνην αυτης

V.10. 1. לעיני מא :with Marti-a gloss. P.26, Dodekapropheten. "....eine sehr ungeschike Einfugung ; die Leibhabersind ja im Grunde in den Augen des Propheten nichts, und wie sie nicht helfen konnen(V.12b), so sehen sie auch nicht. Zudem ist die Frau auch eingehegt und vom Verkehr mit ihren Buhlen abgeschnitten."
2. Hebrew יאיש לא יצילנה מידי : to bring out the Hebrew: and a man (meaning,anyone), not shall he deliver her from my hand.

Hosea 3:1-3.

V.1. 1. אשה I take it refers to Gomer.
2. Read אהבת with LXX αγαπωσαν
3. LXX- πονηρα
4. Piel-one might translate, "a repeated commiter of adultery", to bring out the Intensive Quality contained in the stem.
5. I translate אהבת as LXX αγαπα in order to bring out its reference to אהב, and not אהבת
6. See v.5 LXX. επιβλεπουσιν
7. See n.5. LXX φιλουσιν
8. As Yahweh, lover of the children of Israel, although they turners to other gods and lovers of cakes of figs.

V.2. 1. Dry measure.
2. A grain measure.

V.3. 1. Sellin,- P.34, "und nicht einem Manne gehoren, und auch ich werde nicht zu dir eingehen". Also Greszmann. I think that this translation is good, "not shalt thou belong to a man and also I will not go in unto thee." LXX has barely,- ουδε μη γενη ανδρι και εγω σοι

7. Steuernagel, "Einl." 1912, P.605 solved the difficulty by concluding that Chapter 3 came from Hosea, Chapter 1 from a publisher.

Budde, "Der Abschnitte Hos. 1-3," P.8-A.N. (Even as early as Z A W, 1906, P.6f) advanced the theory that both Chapters come from Hosea's hand. The original "I" of Chapter I was transformed into "he" by a redactor. Therefore, read in ChapterI,

2a בי
2b אלי
3 ואלך ואקח and לי
4 אלי
6 לי

Proof for these changes would be Chapter 3.

I would accept Budde's conclusions, though one must ever admit the theoretical aspect involved in any proposed solution.

8. Harper in I.C.C. "Amos and Hosea" interprets the Chapters as a vision. I do not find any adequate grounds for that conclusion.

Greszmann ("Die Alteste"-P.364ff), regards the whole matter as an allegory. Hölscher agrees with him. "Die romantische Geschichte von der unglücklichen Ehe Hoseas, die man in Kapitel 1 und 3 zu finden pflegt, ist nur eine Phantasie moderner Gelehrter." "Rel. gesch." P. 106, Foot Note.

I do not feel that the Chapters involved allow an interpretation merely on the basis of a literary type. These Chapters portray a real experience; though as they now stand it is hard to determine the details of that experience.

9. This is a matter of debate. For example, Wellhausen writes, "In dem Augenblick, wo er die Gomer nahm, wusste er noch nicht wie es um sie stehe; eine erklärte Hure war sie jedenfalls nicht, sie wird ja immer nur ein hurerisches Weib genannt." "Die kleinen Propheten" P. 97ff. Sellin, howerer writes,

Hosea: Call.

Sellin P. 10, "72 Propheten." "Nicht erst durch sein eheliches Erlebnis hat Hosea erkannt, dasz die Sünde seines Volkes gegen

I would accept Eddy's conclusions, though one must over-ride the theoretical science involved in any proposed solution.

d. Lecture in I.A.D. "Moon and Moons" interprets the Chapters as a whole. I do not find a sufficiente argument for that conclusion.

Operation ("Die Aktivierung") regards the whole matter as an allegory. Scholarship agrees with this. "Die romantische Gestalt in von der unidentifizierten Ich Erzählung, die man in Kapitel I und 3 zu Zahlen pflegt, ist nur eine identische Wiederholung." "Mod. Germ." 7. 1958, Post Text.

I do not feel that the Chapters involved allow an interpretation merely on the basis of a literary type. These Chapters possibly real experiences; though as they now stand it is hard to determine the details of that experience.

f. Shift is a matter of debate. For example, Williamson writes, "In dem Augenblick, wo er die Ko er nehm, Wurde er noch nicht wie es um sie stand; erst die erfahrte Dere war sie dahmerzlie nicht, sie wird ja immer nur sie bereitsen wo Wirklichkeit." "Die Wolken Trophäen" I. 1977. Solid, however written.

Issue: Dull.

Section 4. 10, "Die Trophäen." "Kleist erst durch ein einziges Ereignis hat Heron Gewinn, dass sie Hugo meinen Vater gegen

Jahwe Ehebruch sei, sondern, um dem Volke, das sich seiner Ehe mit Jahwe ruhmte, sichtbar vorzufükren, was es um seine ganze Religion und seinen Wandel sei, muszte der Prophet eine Buhlerin heiraten." Cf. O. Protsch, "Die kl. Pro, Sch. vor dem Exil." P. 21.

Of course, no one knows exactly who Gomer was. I can not conclude, however, that the text justifies the conclusion that Gomer was a prostitute, that Hosea knew that fact.

10. Budde follows Cornill in assuming that Gomer had returned home.

Hosea: Call (Exp. of Mar.)

Budde, "Hos. 1-3."

P. 68. "Ist Gomer irgend wie als Sklavin in fremde Hande gekommen, so dasz Hosea sie aus der Gerechtschaft loskaufte? Oder ist sie, was gewisz am nächstere liegt, zu ihren Eltern zurückgekehrt, und Hosea kaufte zum zweiten Male vom Vater? ist es aber das, ob als Braut oder als Magd? Ich glaube, dasz die letzte Möglichkeit, Kauf als Magd nach Ex. 21:7, wie sie Cornill (zur Einl. in das A.T. 1912 P.100f) vertritt, am v9. Ex.21:7-11.

I do not feel that the text warrants this interpretation.

11. Cf. Hosea. Call of. Skizzen 54.

Wellhausen Q. Giesebrecht P. 69f.

"Sein Weib bricht ihm die Ehe und macht ihn tief unglücklich. Er hängt in schwermütigen Gedanken uber sein persönliches

Unglück nach. Erfüllt zugleich von Schmerz uber die allgemeine Not und Verderbtheit des Volkes Jahwe. Das kombinieren sich beide Gedanken, er sieht eine Ähnlichkeit zwischen dem Kleinen und Groszen, im einen das Bild des anderen, und sofort wird die Prophetie in ihm geboren: als Repräsentant Jahwes, als Prophet, als den er sich nunmehr erkennt (תחלה), hat er erleben mussen, was er erlebt hat; sowie sein Weib ihm untreu ist, so hurt auch Israel ab von seinem Gott."

12. Cf. Benzinger, "Heb. Arch." 112:

"Bei keinem Volk ist die Bedeutung der Familie als Grundlage der ganzen sozialen Ordnung für uns so deutlich erkennbar, wie bei den Israelten .....Denn Geschlecht und Stamm ist fur die israelitische Anschauung ja nichts anderes als die erweiterte Familie. Die Familie bestimmt die Sitte, schafft das Recht und hat die Gerichtsbarkeit; alle öffentlichen Angelegenheiten sind Familienangelgenheiten."

13. Notes to Isaiah 6:1-8.

V.1. 1. και εγενετο του ενιαυτου ,-and it came to pass in the year. This narrative style interprets the Hebrew, but it is not in the text, for there verse one does not begin with

2. בשנת מות :the regular Hebrew dating custom, as we say, "In 1896". Duhn, Marti, Delitzsch translate," Im Todesjahr".

3. ו So translated for emphasis.

4. LXX, τον Κυριον Delitzsch,"den Allherrn".

5. רם ונשא apply to אדני . Most translations see in them modifiers of כסא . Isaiah's center of interest is אדני ,and not כסא

6. ושוליו מלאים in plural,-literally"his train a filler of". מלא means also "make full ". I so translate to bring out the emphasis of the plural. Note that this verse has one point of interest,- אדני

V.2. 1. עמד means "stand" in the sense of "serve" .
2. ממעל , above. Delitzsch, "oberhalb". Duhm,"hoch vor". LXX,- Κυκλῳ ,"in a circle round about." This is surely the sense which the Prophet meant. Nothing is above Yahweh!
3. For the Hebrew, שש כנפים שש כנפים
4. This descriptive excursis also centers attention on the majesty of Yahweh in the sense that it declares, Even his servants are elaborately equipped.

V.3. 1. Lxx,- εκεκραγεν from εκκραζω ,"cry out".
2. מלאה with Kittel.
3. כבודו -Schmidt (G.P. P.24) Glanz. Marti and Duhm, Herrlichkeit. LXX δοξης. The word means glory in the sense of brilliancy. Hence, I use majesty, tho "brilliant-glory" would be more exact.

V.4. 1. אמנות with Kittel.
2. LXX, only το υπερθυρον
אמות הספים is often translated poorly as "threshhold", alone. The reference is to the two pillars at the entrance.
3. Giving the Niph. ימלא a reflective meaning.

V.5. 1. The Hebrew אוי is suggestive, "Oi"!
2/ Schmidt, "nun".
3. Or, "lost".
4. Literally to center attention on Isaiah.

V.6. 1. "Glowing" in the sense of "smoothed", "polished". רצפה -plural of רצף . Genesius: 1K.19:6, a polished stone upon which one baked bread, that it was hot is implied in the fact that the Seraph used tongs to handle it, and also, that it was on the altar. The word cannot be translated "live coal", or "Kohle", Cf. Schmidt "G.P."24. LXX ανθρακα
2. LXX ον τῃ λαβυδι ελαβεν
3. מעל

V.7. 1. על ;shows the concrete aspect of the Hebrew mind.
2. פה פי -mouth, rather than "lips". LXX- στομα
3. Qal as present to bring out the fact that the act was continued while the Seraph spoke.
4. ו so translated.
5. Again Qal סר from סור as in N.3.
6. Marti, Duhm, u.a.,"Schuld".

V.8. 1. LXX, Aorist ηκουσα (the action thought of as past but still going on).
2. Duhm, Marti, Schmidt, "Wen soll ich senden?"
3. LXX: και τις πορευθεται προ τον λαον τουτον
4. LXX: Ιδου ειμι εγω

14. The theory of this feast began with Volz," Das Neujarsfest Jahwes" 1912. Mowinckel in his "Psalmenstudien" II-1922 developed the idea of such a feast. He based his conclusions primarily on the Psalms, and found there an assumption as to the origin of Eschatology. H. Schmidt treats the idea further in "Die Thronfahrt Jahwes", 1927. And Gunkel in his "Einleitung in die Psalmen", I-1928, P.94-116, recognizes in Psalms 93, 97, 99, 47, and 96:10ff traces of this ancient feast of Israel. I myself lean to Gunkel's more conservative position.

15. Two objectives to this assumption might be the foreign nature of the feast, and the Prophet's attitude to the cultus. Over against these objections, however, stands the fact that we deal here with life. Isaiah in spite of his attitude to the cultus in Chapter I advances an inconsistant attitude toward the temple. The feast did exalt Yahweh. This fact might have been the reason for Isaiah's acceptance of it, (if that be the case).

16. Notes to Jer. 1:4-15.

V.5. 1. Reading Q re אצרך יצר
Cf.Gen. 2:7 Isa.22:11 Ex.32:4. LXX- πλασαι
2. ידעתיך ,-is more than intellectual knowledge
3. מרחם ,not in LXX. To be omitted. So Erbt,Rothstein,Schmidt.
4. Cornill,"das Buch Ger." P.4, "dich zu meinem Eigentum, meinem Diener geweiht". The term here may not have ethical meaning.
5. נתתיך נתן-appoint. Cf.LXX, τεθεικα σε

V.6. 1. אדני I regard as a later insertion, in order to avoid the use of יהוה
2. Cf. note 2 of v.5. 3. דבר — Peal
4. 3. נער LXX νεώτερος Volz, Cornill-"Jung".

V.7. 1. אל with LXX προς
2. With LXX κατα παντα instead of אתכל
V.8. 1. Volz omits מפניהם as surplus, and also from p.17.
2. נאם יהוה -a later edition. Duhm delites v.8 on the ground that it is similar to part of verse 17, and a partial repetition of v.19. I take the opposite point of view.
V.9. 1. LXX adds προς με
V.10.1. LXX ιδου
2. התפקדתיך :Hiph'il of קפד means to commission for the sake of examining and over-seeing.
3. LXX omits. על
4. Volz (on the basis of beauty and sound) would omit ולהאביד ולהרנס . LXX omits ולהתוס
with verse 10 one may say that we have a conclusion of the first section of this narrative. The second section may be thought of as constituted in vv.11-14, which in turn may be subdivided into, (a) 11-12; (b) 13-14. This section is usually thought of "Visions" of Jeremiah in connection with his call.
V.11.1. LXX omits ירמיהו . Also Cornill.
2. LXX, καρυινον ,"nut tree". Also, omit אני ראה with LXX.
V.12.1. A play on שקד ,compare v.11.
the end of January and first of February is the ordinary time in Palestine for the mandel tree blooming.
V.13.1. נפח ,literally, to blow, breathe, exhale.
2. Omit with LXX as in v.11, אני ראה . It seems to me to be the explanatory addition of a later hand.
3. ופניו מפני Duhm reads מפני -in the sense that the kettle was turning to the North. I see no reason for the change, The Doom is to come from the North!
V.14.1 Instead of תפתח (open) read with Houbigant תפח ,on the basis of LXX, εκκαυθησεται
vv. 15-19, the question of the genuineness of these verses will be considered later.
V.15.1. Thus קרא
2. Omit with LXX, משפחות . Corhill p.10,"Beide Worte neben einander stoszen sich".
3. Read על פתחי with LXX,- επι τα προθυρα των πυλων
4. American Version, Cornill, as n"against". can be translated as "against". I prefer to translate the word as "upon". Schmidt omits this entire clause as a later addition.
V.16.1. With several MSS., אתם
2. Pi'il verbs.
V.17.1.Omit with LXX אליהם
2. So translated to bring out the force of אנכי
3. חתה חתה:in Niph., primitive force,"to be broken,crushed"
4. LXX adds, οτι μετα σου ειμι του εξαιρειστθαι σε λεγει Κυριος

V.18.1. LXX omits ואני
2. Perhaps היום הזה

3. LXX omits. Volz, "Ein Volk sturmt nicht gegen eine Saule an." Also Cornill, p.11, "Jar".
4. Omit כל הארץ .Jeremiah is not attacking, but the one attacked. Hence על goes with the following.
5. LXX adds, πασιν
6. LXX omits. Also Cornill. I see no reason for the omission.

V.19.1. נאם יהוה ,-this expression belongs here, I feel, tho it could have been adddd by a later hand. Volz omits נאם ,and reads, "for I, Yahweh".

Note 17.

A. verses 1-3.

One might ask here the question, why is it that the introductory verses 1-3 are not included? The answer must of necessity lead off into a kind of side issue which had to do with the problem as to whether these verses are genuine or not.

I translate vv. 1-3 as follows:

1. The words of God which "became" upon Jeremiah[1] son of Hilkia, of the priests which dwell [2] in Anathoth in the land of Benjamin.

2. Since[1] the word of Yahweh was upon him in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign.

3. And it "came" in the days of Jehoiakim, the son of Joash, king of Judah, until[1] the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the leading away captive of Jerusalem in the fifth month.

V.1. 1. Read with LXX,- to ρηματου θεου ο εγενετο επι Ιερεμιαν . Cf.Hos.1:1 Jos.1:1 Mic.1:1 Zed.1:1.
2. Read with LXX, ος κατωκει εν Αναθωθ . Still, it is possible that this is an interpretation of the LXX.

V.2. 1. Cornill,"Jer. "p. 2. דבר אשר היה: Die Formel כאשר אליו יהוה אל findet sich vier mal als Uberschrift selbstständiger Orakel 14:1,46:1,47:1,49:34; hier ist es einfacher Relativsatz."

V.3. 1. Delite תם with LXX;

It is at once to be noted that a distinct line of demarcation stands between verses 1, 2, and verse 3. One might compare verse 3 with 25:3 according to Ewald's suggestion.(1) The result would be that it would seem that the two verses are somewhat dependent. That is, verse 3 has nothing to do with verses 1 and 2. It refers to a later section of Jeremiah's life and ministry. It is in all probability the addition of a later hand; it may be that the hand of Baruch added the verse; it is more possible that the verse is the work of a redactor who had come under the influence of 25:3.

Now verses 1 and 2 refer to Jeremiah's call. But it would seem that a comparison of the various introductory verses of the other prophetic books would justify the conclusion that the original introduction was as brief as possible. Hence we might assume that the original introduction read as follows, "The words of Yahweh which came upon Jeremiah, the son of Hilkia, in the days of Josiah, king of Judah, in the thirteenth year of his reign." The other details would then constitute the redactionary additions of a later hand. We have them <u>in</u> verses 1 and 2 the introduction to the verses 4ff of Chapter 1. Verses 1 and 2 are the title of at least Chapter 1, and it may be of a larger book, now a part of our present document. But how reconcile verses 1 and 2 which were written in the third person with verses 4ff., when we

(1) Quoted from Cornill p.2.

It is not one is to note that a distinction is
drawn between actual verses, i.e. the verse 3. from
which compare verse 3. in chapter 2 approaches to Wright's
version.(1) The result would be that it would become
the two which are immediately adjacent. That is, verses 3
has nothing to do with verses 1 and 2. It refers to a
later section of a message into now existence. It is an all
probability the addition of a later hand; it may be that
the hand of Darach wrote the verse; it is more possible that
the verse is the work of a transcriber who had come under the
influence of Edom.

Now verses 1 and 2 refer to Jeremiah's call. But
it would seem that a comparison of the various introductory
verses of the other prophetic books would justify the con-
clusion that the original introduction was as brief as possible.
Hence we might assume that the original introduction consisted
solely, the words of Yahweh which came upon Jeremiah, the
son of Hilkiah, in the days of Josiah, king of Judah, in the
thirteenth year of his reign." The other details would then
constitute the transcriptionary additions of a later hand. We
have then in verses 1 and 2 the introduction to the verses
of chapter 1. Verses 1 and 2 are the title or at least
Chapter 1, and it may be of a larger book, now a part of our
present document. But how reconcile verses 1 and 2 which
were written in the third person with verses 4ff., which are
(1) quoted from Cornill i.4.

find the first person, אני, etc? One need not accept the LXX correction, יהוה, in order to escape the difficulty. There is no real difficulty involved. The reconstructed verses 1 and 2 constitute a title, which may have had a kind of fixed form, and need not have been written in the first person. Hence, Jeremiah,- no matter whether he himself wrote these verses, or dictated them,- could have written אני in verse 4 without any conflict with the title contained in verses 1 and 2.

Why, then, are verses 1-3 not included? Verse 3 is not genuine. Verses 1 and 2 contain a genuine kernel. But they are omitted because they have nothing to do with the call itself as contained in verses 4ff.

B. The Genuineness of 1:4-19.

Are we to consider these verses as from the hand of Jeremiah, or at least as dictated by him? Or are they the work of a much later hand? It may be, as late as the post-exilic time.

Before I set down my own view of this problem I should like to give that of some of the Old Testament scholars.

Giesebrecht regards the chapter as genuine for the most part, but as written twenty-three years after the event itself took place.

Cornill in his "Das Buch Jeremia" argues for the genuineness of the passage. He writes, "Cap. 1 besteht aus

mehreren deutlich geschiedenen, aber unter sich wohl zusammenhängenden Theilen:1-3 in ihrer gegenwärtigen Gestalt sollen offenbar Überschrift zu dem ganzen Buche Jer. sein. 4-10 Berufung Jer's zum Propheten, Abwehr seiner Bedenken und Weihe zu seinem hohen und verantwortungswollen Amte. 11-1 16 In zwei Vissionen wird ihm der Hauptinhalt seiner prophetischen Predigt eröffnet, woran sich 17-19 die Anfforderung schlieszt, unverzagt und im Vertrauen auf den göttlichen Schutz seine Wirksamkeit zu beginnen."

Peake in the "Century Bible" regards the passages genuine.

The outstanding challenge against these verses is found in Duhm in his Kurzer Handcommentar zum A. T. Lieferung 15. 1901.

Duhm admits that verses 5, 11 and 13 in some way or other may go back to Jeremiah himself, or to Baruch. But Duhm would then reject the rest of the chapter as the embodiment of the conceptions of later Judaism, "über die Propheten als Gottes Stellvertreter und mit königlicher Gewalt über die Erde ausgerüstete Beamte."

Over against this view of Duhm, Cornill advances the assertion that the material may be considered as Jeremianic, and the argument that Deuter-Jesiah knew Jer. in his servant of Yahweh passages. This latter argument does not mean much to me for I am not able to attribute all of the "Servant of Yahweh" passages to Deuter-Isaiah, and

especially Chapter 53.

Duhm's argument seems to be based more upon imagination than upon fact. One must not forget that Judah's fate was connected with the affairs of other nations so that her Prophets had a consciousness which did not of necessity confine itself merely to Judah or Israel. The burden of proof is surely on Duhm to show that the content could not be from the hand of Jeremiah.

In 1903, in the ZAW (p. 153ff) Stade advanced a theory relative to this passage. He regards in that article, verses 5-9, and 15-19 as the real "Berufungs-vision". This passage had as a title verse 2 in the following form, דבר יהוה אשר היה אל ירמיהו וגו׳

Verses 11-16, at the very least, verses 13-16, constituted the beginning of the prophecy contained in 4:5ff. To quote, "In Jer. 1:5-9 und 17-19 wie in verses 11-16 Scheint mir nichts enthalten zu sein, das uns an der Abstammung dieses Abschnittes von Jeremia irre machen konnte."

This reconstruction seems to me to be somewhat fantastic, though of course it merits consideration. It is, furthermore, hard to see how the vision of the Mandle-tree could have much to do with 4:5ff. I may quote here Cornill, p.13, "Dasz 4:5ff sich sachlich mit 1:13-16 deckt und die Ausführung dieser Vision ist, versteht sich von selbst und wird von Niemandem gelungen: aber die ganze erschütternde Wirkung des Posaunenstoszes 4:5 wird zerstört, wenn wir schon unmittelbar vorher in eigentlicher Rede gesagt

bekommen haben, um was es sich handelt, und 4:6b, an gegenwärtiger Stelle eine Offenbarung, wird zur mattesten Wiederholung, wenn wenige Zeilen früher 1:14 gestanden hat."

My own conclusion relative to verses 4-19 may be summarized as follows:

Verses 4-15 I regard as Jeremianic and as constituting the account of the call of Jeremiah. The thought content surely does not disprove their genuineness. They constitute certain facets of the same experience, or series of experiences, which Jeremiah underwent in adjusting himself to the problem of a life's vocation. As to whether Jeremiah wrote these verses himself or made use of an Amanuensis, is a problem which we can not answer, and which is of little consequence. Are these verses to be thought of as penned immediately after the experience? I do not know. It is quite possible. Still I incline to accept Giesebrecht's conclusion at this point.

Verse 16 deals with an utterance against the idol worship of Jerusalem and Judah. When we remember, e.g., Isa. 2:8 it does not seem necessary to regard the verse as the work of a past-exilic hand. This conclusion is strengthened by Jer. 7:16-20. The verse is then genuine; but it has nothing to do with the call of Jeremiah. It is a product of Jeremiah's later experience, which he added at the time of the writing of these verses. Verses 17 and 18 are dependent in part upon verse 8. They are to be thought of as the work

of a redactor's hand.

Verse 18 is also to be regarded as the work of the redactor who had come under the influence of Jer. 15, particularly 15:20, 21.

According to the results obtained by this inquiry as to the genuineness of this passage we shall have to do only with verses 4-15, plus the modification, or reconstruction of 1 and 2. This latter will have nought to do with the interpretation of Jeremiah's experience.

18. Questionaire # 28 wrote, "As soon as I was old enough to begin to talk I said I would be a minister, Even when at times I appeared far from God I still seemed to know I was to preach".

But under Q.8 he wrote,- "At (my mother's) conversion at 16 years of age she was called to the ministry but did not believe in women preaching but said if she ever had a son he should be a minister. Five years later I was born, and by her was dedicated to the ministry. When I was 3 years old we had a young minister who is now a Professor in Taylor University, a B.U.S.T. graduate, who unconsciously added to this influence."

Thus this datum may be accounted for by "social heredity," At any rate, it does not seem to be a parallel to Jeremiah's experience.

19. Questionaire # 45 is of interest here in his answer to,

of a minister's home.

There is also to be remarked a strong sense of the reminiscence who had no a under 21 [illegible] of Jer. 18, particularly 18:6, 11.

According to the results obtained by this inquiry as to the remainders of this process we will have to do only with verses 1-11, plus the modifications or reconstruction of 1 and 2. This latter will have merely to do with the interpretation of Jeremiah's experience.

18. Questionnaire # 22 reads, "As soon as I was old enough to begin to think I said I wanted to be a minister. Even then at times I experienced the Spoon God I still seemed to know I was to preach".

The answer q.8 reads,- "At (my mother's) conversion at 14 years of age she was called to the ministry but did not believe in women preaching but said if she ever had a son he should be a minister. Five years later I was born, and by her was dedicated to the ministry. When I was 7 years old we had a young minister who is now a professor in Taylor University, in U.S.A. graduate, who immediately added to this influence."

This will datum may be accounted for by "mental heredity." At any rate, it does not seem to be a partial to Jeremiah's experience.

19. Questionnaire # 45 is of interest here in its answer to,

In what way were you conscious of the act of God therein?

" That the voice of our best and noblest impulses wrought out in sincere conviction could be none other than the voice of God. It was not an immediate experience, but cumulative and culminative."

Jeremiah's experience was all three in one.

20. Notes to Ezekiel 1:1, 3-3:15.

V.1.1. A literal translation is hardly possible.
2. נהר (LXX ποταμοῦ) is river. One may say with Bertholet, P.3 Kom.,"mogligerweise haben wir unter dem Kebar blos einen babylonischen Kanal zu verstehen".
V.3.1. LXX καὶ ἐγένετο ἐπ' ἐμὲ χεὶρ Κυρίου. Cf. masculine 3b. Read, עלי for עליו ;omit. שם
V.4.1. Translating רוח סערה with Holscher. Literally "a wind,a storm". One expects the Cnst.סערה
2. Reading with LXX. יענן
3. בה with LXX ἐν αὐτῷ
4. Hith.pt.F. מתלקחה -"to contain oneself". לקח -"take", "seize".
5. I see no reason for placing this clause with LXX before ואש
6. Delite,מתוך האש .A later scribe wished to refer the מתהוכה to אש ,which is correct.
V.5.1. I.E.,סערה . The storm wind is thought of in verse 4 as containing fire and heat and light.
2. דמות אדם להנה .I read עליהן with LXX. Yet, Holscher is correct in pointing out the awkardness of the expression. He delites this clause.
V.6.1. LXX omits להם
V.7.1. Read in this case, and in subsequent, the suffix, הן ,to agree with feminine. חיה
2. Read ושרה
3. LXX has πτερωτοί
4. קלל .....ינצצים I regard as not only gramatically impossible but also as a gloss. It interrupts a description with a foreign descriptive clause.
V.8.1. Read וידי.LXX has χεῖρ
2. LXX omits "wings". Holscher and Schmidt delite the entire verse. That it is corrupt can hardly be doubted. Still I see no reason for its omission. My translation is literal

In what way were you conscious of the out of God thunder?

" First the voice of our heart and modest language wrought out in strong conviction could be none other than the voice of God. It was not an immediate experience, but cumulative and cumulative."

Jeremiah's experience was all three in one.

20. Notes to Ezekiel 1:1, 4-5:10.

V.1.1. A literal translation is hardly possible.
2. חזה (חזון vision) is river. One may say with Hertholet, P.S. Kon., "Ich sah zwischen Bäumen mit unter dem Ander Ufer einen Babylonischen Kanal an vorüberziehen".
V.2.1. LXX ἐν τῷ ἔτει τῷ πέμπτῳ. Cf. Mandaite Sb. Zend. ?? for (?) ;omit. cp
V.4.1. Translating חזון הזה with Calcher. Literally "a wind, a storm". One expects the Qmet.חזה
2. Reading with LXX. ?
3. חזה with LXX :? אור
4. With pt.V. מבחוץ -"to contain onesself". מן -"לבש", "לבוש".
5. I see no reason for placing this clause with LXX before. ?
6. מתוכה ?? . A later scribe wished to refer the vision to YH which is correct.
V.5.1. I.M. חיות . The storm wind I thought of in verse 4 was containing fire and heat and light.
2. חיות ארבע . I read חיות with LXX. Yet, Malahar is correct in pointing out the awkwardness of the enumeration. Omitting this clause.
V.6.1. LXX omits מן
V.7.1. Read לא in this case, and in subsequent, the article in , in agree with לבנים. מן
2. Read חזה
3. LXX לא רגלם
4. ??? ..... ?????? I regard as not only grammatically impossible but also as a gloss. It interrupts a description with a foreign descriptive clause.
V.8.1. Read ??? LXX ידם (ידו)
2. LXX omits "wings". Calcher and Cornelot delete the entire verse. That it is correct can hardly be doubted. Still I see no reason for its omission. My translation is literal

V.9. 1. Literally, "Each one to the opposite side of his face went."

V.10.1. Holscher inserts "Vorn". With Kittel I insert מקדם לארבעתן

2. With Kittel לאחון

V.11.1. Omit with LXX,- ופניהם

2. Read לארבעתו for לאיש with LXX.

3. On basis of comparison, read אשה אל אחתה for אש . Literally,"to its sister."

4. מכסות act. ptc.Piel.

V.12.1. Compare V.9, n.3. The Hebrew is graphic.

2. They went in the direction indicated by the spirit,

V.13.1. Omit מראיהם as gloss.Hermann reads with LXX, יבתון for דמות and for מראיהם . The suggested omission seems better.

2. החיות ..... כמראה ,to be regarded as a gloss with Holscher. P.46,"denn der Vergleich mit den hin und her wandelnden Fackeln hat neben dem Vergleich mit den brennenden Kohlen keinen Platz."

V.14.1. LXX omits. I think the verse a poor interpretation by a later hand.

V.15.1. Omit החיות with LXX.

2. Read with LXX אופנים

3. Read with LXX; S; לארבעתן

V.16.1. Delite ומעשיהם with LXX.

2. כעין ,better with Holscher perhaps,"wie der Glanz von". P.47 Eze. St.

3. Delite ודמות אחד לארבעתן as a gloss. The description is relative to the wheels, and not to the four creatures. LXX is in favor of MSS. text. Also, omit with LXX, ומראיהם

V.17.1. Read אל with Kittel.

2. Omit with LXX, בלכתם

3. LXX

V.18.1. וגביהן וגבה להם this is corrupt and better omitted, tho Bertholet reads in place of it, וראלה והנה גבות להם . Kittel omits also ויראה להם. I think it better to amend the expression to read with LXX וראה להם.

2. Omit with Holscher as a gloss, לארבעתן

V.19.1. הנשא so translated to bring out the force of the Hithil,-"to raise oneself".

V.20.1. Read אל אשר שמה

2. The American Translation I feel best expresses ללכת

3. Omit with LXX שמה הרוח ללכת

4. Read with LXX,- האופנים וינשאו

5. So with LXX. Also Holscher. Schmidt omits. Hermann, "Der Geist des Wesens". Bertholet,"Der Geist des neben ihnen befindlichen lebenden Wesens war in den Radern." LXX, πνευμα ζωης

V.21. To omit as a gloss. Holscher, "Dublette." Bertholet, "dasz wir es mit einem Schriftsteller zu tun haben, der in die Breite schreibt."

V.22. 1. Read המיזוה

2. Kittel suggests the addition of כ . I see no reason for it.

3. Read כעין קרח with LXX ὡς ὁπασίας κρυστάλλου

4. Delite הנוזרא with LXX. 22b is to be omitted as a gloss.

V.23 Holscher omits verse 23 als Wiederholung von v.11. I feel that a kernel of the verse is to be retained.

1. Read with LXX and Syriac במויזנה

2. The remainder of the verse I omit as a repetition of verse 11.

V.24. Holscher omits p.47, "In gegenwartigen Momente befinden sich die Flugel in Ruhe, sodasz man ihr Rauschen wohl nicht horen kann." This explanation does not fit the actuality of the description. An author in one sentence may be described "living creatures" in repose; in the next, and indeed without warning and transition, he may describe the same beings in motion. בלכתם indicates that such is the case.

1. קול is the rustle of the wings in the second place,- the roaring of the waters is running.

2. Omit with LXX כקולשדי

3. Omit with LXX, קול - - - - מחכה

4. Read ובעמדם with LXX καὶ

V.25. I omit as a repetition of v.24, and a later edition.

V.26. In 23 and 24 the Prophet's eye is held beneath the firmanent. Now he turns his gaze above the firmanent.

1. LXX omits ו . It seems to me better to retain the conjunction.

2. Omit דמות

3. Again omit דמות. These words are surplus

4. Omit- מל עליו as repetitions.

V.27.1. Omit with LXX כמראה — מביב

2. I.E., above his loins; below his loins.

V.28.1. One feels that דמות may be a later addition.

2. מדבר is Piel Ptc.act. one speaking not once but again and again.

2:1-10

V.1.1. Holscher, p.52 "Schon 2:1-2 ist kaum ursprunglich; denn 2:2b nimmt 1:28b wieder auf." Bertholet p.13, "der Sklave steht, der Herr sitzt oder kront."

2. Read אליך with LXX πρὸς σέ

V.2.1. Delite כאשר בראלי with LXX one might add with LXX, καὶ ἀνελάβεν με καὶ ἐξήρεν με.

2. Read with LXX אתו מדבר . Otherwise one would expect an article behind מחבר . את act.ptc.Piel. Perhaps best rendered here," as he spoke unto me."

V.3. 1. H.Schmidt delites. There is no reason for it.
2. A literal translation to bring out the force of the Hebrew.
3. LXX reads τοῦ οἴκου
4. Delite with LXX אל הגוים
5. Read בי with LXX.
6. This phrase may be regarded as a later addition
7. I delite with LXX, פשעי בי
V.4. 1. Delite with LXX, והבנים .... אליהם. It is a repetition of verse 3, a later addition.
2. Delite with LXX אדני .
V.5. 1. LXX omits והסה . I retain it as the parallel of ואתה in verse 6.
2. Masculine היה is perferable to LXX. Cf.33:33. ἐὰν ἀστ
V.6. 1. The translation, tho awkward, is used to bring out the fact that אל is a negative in the sense of a wish, a kind of Jussive.
2. מפניהם in LXX.
3. Reading החרד with Kittel, and LXX σκληρός
4. Read סרבים וסולים . The one with LXX; the other with Syriac.
5. LXX has ἐπὶ τὰς κοιλίας . This seems to me to be an attempt to translate the force of אות
6. With LXX ἐν μεσῷ
7. The remaining clauses I regard as later additions. They repeat whatever we find in 6a.
V.7. 1. Add בית in accordance with LXX, and other passages.
V.8. 1. Delite אשר אני with LXX.
2. With LXX ἐπλάνησαν
V.9. 1. So translated to bring out the past participle.
2. Reading בה with LXX
V.10. 1. In the sense of "spread".
2. In the sense of "backside", or "behind".
3. בה with Syriac.
4. Read singular קינה with LXX;S;
5. I do not see that the Mass. הי needs correcting.

3:1-15.

V.1. 1. Delite with LXX אכיל....את as a gloss or marginal note from Jer. 15:16.
2. This may be regarded as a gloss from 3:4a.
V.3. 1. Delite with LXX האזה ,tho Hebrew exactness may be in favor of its retention.
2. So translate to express נתן
3. Read ואכלה with LXX.
V.4. 1. לך has the meaning here,"Set out" toward a place, to go afoot. The LXX translates βαδίζε
2. The verb is Piel:" speak again and again".
3. Read את דברי instead of בדברי with LXX.

V.5. 1. I.E.,"of unintelligible language".
2. Delite וכבדי לשון. Cf.Ex.4:10 with Cornill, Kautsch, Bertholet and LXX. שלוח is P.Pte. אל בית ישראל is a gloss,but correct. A repetition of verse 4.
V.6. 1. I regard as a gloss. It is a repetition and elaboration of v.5. 6b is evidentally a later marginal addition to 6a.
2. LXX ולא
3. Delite as gloss עמקי - - - - לשון
4. אשר modifies דבריהם
5. ואם = אם לא with LXX.
V.7. 1. ואבו from אבה
V.8. 1. I see no reason to adopt the LXX και ιδου
2. This must be retranslated.
3. There is no cause to change with LXX, חזק to אחזק
4. I.E.,"against."
V.9. 1. LXX delites נתתי מצחך. Though it sounds as from verse 8, still it is necessary to the thot of v.9.
2. Read with LXX מהם instead of אותם . Cf. 2:6.
3. Hebrew-"from".
V.10.1. Piel . The thot is not perfect as LXX has it.
V.11.1. Cf. 3:4, n.1.
2. Holscher, perhaps a gloss. It is not necessary to judge every repetition of thot by a different expression to be a gloss.
3. אדני, a later addition.
4. LXX, ויחרדו . The text,2:5, is in favor of the MSS.
V.12.1. Holscher and Schmidt delite. I see no reason for this judgment.
2. רעש ,-a violent motion.
3. A free translation. With Hitzig change ברוך to ברום
V.13.1. Schmidt (and others) delite. If 12b be from Eze., then 13 is a continuation and elaboration of that section.
2. Και ιδου in the LXX.The Mss.text has a closer connection of thought.
3. משיקות ,Hiph. Pte. "as this one touched its neighbor", as this one touched the other.
4. גדול .... וקול is probably a later marginal note as explanation of the aforegoing.
V.14.1. Holscher delites, since he feels it does not jibe with 14b. I think just the opposite. I see no reason for deliting.
2. מר Delite with LXX and Syriac.
V.15.1. This verse as it now stands is impossible. In regard to 15a, I feel that Cornill's suggestion is the best in so far as he delites היושבים . In 15b, ואשר ... שם ,is to be delited as gloss to כבר
Not 2. The original force of שמם
3. Note that in 3:15,Eze. is astonished not deafened.

21. The "apocalyptic style "of Ezekiel is best realized by comparing the section with 4 Esdras 14:18-48.

Chapter V

Paragraph 2,

1. Abingdon Bible Commentary, P.110ff.

954-924 Sheshonk I of Egypt, campaign against Israel and Judah.

900- Benhadad I of Damascus conducts war against Israel.

884-860 Ashurnazirpal of Assyria approaches Hebrew territory.

859-825 Shalmaneser III of Assyria

845- Hazael of Damascus wars against Israel.

842 Jehu pays tribute to Shalmaneser III.

785-745 Jereboam II.

744 Zechariah.

744 Shallum .

743-737 Menahem .

738 Menahem pays tribute to Tiglathpileser III.

737-736 Pekahiah.

736-734 Pekah.

734 Syro-Ephraimitic War.

733-732 Tiglathpileser places Hoshea on the throne of Israel.

733-722 Hoshea.

722 Sargon captures Samaria. Fall of Israel.

842 Shalmaneser III makes his fourth campaign against Damascus.

810-782 Adadnirari III conquers the West, including Israel.

745-727 Tiglathpileser III campaigns against the West.

732 Fall of Damascus.

727-722 Shalmaneser V.

722-705 Sargon of Assyria.

722- Sargon carries 27, 290 Israelites captive.

720-692 Hezekiah.

711 Judah "punished". by Sargon.

701 Sennacherib besieges Hezekiah: tributary.

692-638 Manasseh, a vassal of Esarhaddon.

638-608 Josiah.

621 Deutronomic Reform.

612 Fall of Ninevah.

608 Megiddo.

605 Battle of Carchemish.

597 First Captivity.

586 Destruction of Jerusalem.

538 Return (Cyrus).

722-710 Merodach-Baladan of Babylon strives for mastery of of Assyria.

711 Sargon against Azuri and Ashdod.

703 Sennacherib's campaign Merodach-Baladan.

701 Sennacherib's campaign against the West.

681-668 Esarhaddon of Assyria.

668-626 Ashurbanipal of Assyria.

625-604 Nabopolassar of Babylon founds the Chaldaean kingdom.

702 Will of Jamestown.

720-721 Dial Tobacco 7.

722-723 Ser.on on Jamaica.

724- Sermon entitled "The Impossible Negative.

720-723 Mazeppa.

721 "Jesus Christ", by Sanco.

721 Sermon: Old Wainwra Necessity: Criminality.

722-723 Jamaica, a trial of Christ Jesus.

722-723 Zoaim.

721 Microcosmic Sermon.

722 Will of Jamaica.

723 Religion.

723 Duties of Christian.

724 Sins: Humanity.

724 Humiliation of Jamaica.

724 Sermon (Lyric).

722-10 Jamaica-Jamaica Religion Activity for Security of Jamaica.

721 Sermon Christ Among the Nations.

722 Sermon Christ's Religion Christ-Jamaica.

721 Jamaica-Christ's Religion on Just the Best.

723-724 Salvation of Jamaica.

724-724 Jamaica Jamaica of Jamaica.

722-724 Jamaica of Jesus Among the Christian Jamaica.

612 Fall of Assyria to Nabopolassar, Medes and Scythians.

605 Meduchadrezzar of Babylon defeats Necho.

Egypt

712-700 Sabaka.

700-689 Shabotaka.

689-664 Taharka.

664-661 Tanutamon.

663 Destruction of Thebes by Ashurbanipal.

663-609 Psammetichus I.

609-593 Necho.

605 Necho defeated at Carchemish.

593-588 Psammetichus II. places a jewish garrison at Elephantine.

588-566 Apries (Hophra).

Amos-760.

Hosea-750-735.

Isaiah-740-701.

Jeremiah-626-586.

Ezekiel-597-570.

2. Cf. Am. 8:5 Hos. 12:9 Dt. 33:18f, 2S.5:11, 1K.9:26-28, 10:11f, 14f,22, 10:28f, 1K.22:49f, 1K.20:34.

3. "Israel" began to assimilate the customs of the land as soon as she entered Palestine. Cf. Duhm, "Israels Propheten", p.62.

"So entstand die palestinensische Kultreligion Israels. Mit Yahwe, dem Bewohner des fernen Wüstenberges, kam man nur selten in Verbindung, mit den kleinen Patronen im Acker, im Stein, in der Quelle, am Turpfosten oder Herd des Hauses verkehrte man alle Tage. Allerlei Kultsitten werden die Israeliten ja aus ihrem Nomadenleben mitgebracht haben, in den meisten würden sie, wie die Urheber des Deuteronomiums gewisz mit Recht behaupten, die Schuler der alten Besitzer des Landes."

Paragraph 3. 4. Exegetical notes to Am. 5:2,3.

V.2. 1. תוסף: לא תוסף קום-Hiph., 3P. F. Sing. Imp. from קום-QAL Inf. Cnst. "not shall she be caused again (or longer) to arise". The clause is conditional.

2. נמשה -Pi'el Perf. 3F.S. נמש ,the idea of "forsaken" also enters the verb.
3. an attempt to retain the force of the Hebrew.

V.3. 1. אדני I hold for a later addition in order to avoid the use of
2. לבית ישראל of 3C with 3Aa. This expression is out of place the way it now stands. Then by the illimination of אדני the metrum is good,-3 plus 2.
3. Sellin suggests תשאר for תשאיר in both cases. I see no reason for the change. The meter surely does not require it.

5. Exegetical notes to Isaiah 28:7-13.

V.7. 1. Read with בפל
V.8. 1. Duhm, "bis auf den letzten Raum!" Also Marti.
V.9. 1. Duhm, Orakel.
V.11.1. כי is set by Isaiah over against the of his adversaries. Duhm -Wohl; Marti-Jawohl.
2. Really, stammerings of lip.
V.12.1. Read אבו for אבוא
V.13.1. Duhm, ונלכדו ..... ונשברו -a later insertion from 8:15

6. Interpretations of this expression:

(1). Sellin, Wiedergaben des Zungenredens.

(2). Imitation of the Speech of one who is drunk.

so Klostermann in the Zahn Festschrift.

(3). Imitation of a school master.

(4). Duhm, a mimicry of the speech of the ecstatic Prophets.

I regard the expression as a repetition of the mimicry the children used on the street, in a fight with each other, though one must regard any interpretation as a theory. "Die Ausdrücke, deren sie sich bedienen, sind ziemlich rätselhaft,"- so Duhm, p.198. With him I would agree.

7. Cf. "Cent. Bible" p. 220f.

G.A.Smith,"Jer." p. 226.

Skinner, "Pro. and Rel." p. 58.

Schmidt, "Die G. Pro." p.223f.

Cornill, "Jer." p. 209f.

Cornill, I think, is not justified in seeing in this section a later addition.

Notes to Jer. 17:1-4.

V.1. 1. Delite with LXX לקר - ... סז־כם
V.2. 1. Read תחת־כל
V.3. 1. Read וכל־

8. Some scholars would say that Isaiah's view of Yahweh as Lord of the "Völkerwelt" was stimulated by the World-Empire of A ssyria. Smend,"Lehrbuch" - p. 206,

"Aus der Anschauung des assyrischen Weltreichs entsteht so für Jesaja die Idee der Weltherrschaft des Einen Gottes." Or,

Gunkel, R.G.G. II, 1589,
"Verstehen musz man den Gottesbegriff der Propheten zugleich im Zusammenhange mit den Weltereignissen jener Zeit."

This is part of a truth. One needs likewise to remember that the logical conclusion of Amos' preaching would lead to a conception of Yahweh, als Herr der ganzen Volkerwelt.

9. The ideal would be loyalty to Yahweh as a moral God, moral in the sense of righteous and just.

10. See McDougall, p.226, "Soc.Psy." "See the breaking of the rigid bands of custom,.....it is a prime condition of the moral progress of individuals; the individual also must not be bound in absolute obedience to any system of rules of conduct prescribed by custom or any other manner."

p. 229, "The child, then, builds up his abstract sentiment s by means of a series of emotional judgments, judgments of approval and disapproval, which are original in the sense that they spring from his emotions and concrete sentiments; but they are not independently formed judgments, but rather emotional judgments made under the very powerful directing

influence of personal suggestion and sympathy."

The Great Literary Prophet received from the "Back-To-Yahweh" sentiment of a group in their nation the suggestion that the Mores of their day were not to be approved. These mores were contrary to Yahweh,- they were purely Canaanite. An original moral judgment was passed against them. Such judgments spring from thought emotions. Who is to say that a dynamic factor in the formation of those judgments was not the personal contact of Yahweh Himself with the Prophets, through their emotions?

11. I do not believe that the viewpoint with regards the Rel. of Israel as primarily nationalist, and thereby bowing out the individual until, at least, Jeremiah, is justified by the data of religious experience. Men worship as individuals, no matter what significance that worship may be thought to have for the nation.

Cf. Knudson, "Rel. Tchg. of the O.T."
Ch. XIV.

12. Cf. Josey, "Psy. of Rel." p. 110 "A belief that the consequence of immoral acts include discipline at the hands of an offended God who sets an example of justice in his own behavior will influence any normal man to do good. The extent of that influence will depend upon how strong and vivid the belief is."

Chapter VI.

Paragraph 2.

1. It is quite evident that a study of this kind can not include statements of the entire life of each Prophet, as we know it. Only those data which throw light of any kind upon his psychic life are to be included in the Scope of this Study.

2. A Rabbinical trad.: a brother of King Amazia, Tr. Megilla 10,2. Ch. Father trad: father of Isa., Clement Alex. I. 327 ed. Sylb. Pseudepiphanius de vit. proph. cap.12: ουτος εγεννηθη εν Θεκουε εν γη ζεβουλων, εστι δε πατηρ Ησαιου του προφητου.

Hieronymus procem. ad Amos: non est ipse, quem patrem Israeal prophetae legimus.

3. Sellin, Lecture notes on Isaiah, 1928.

"Welche Beruf hat Jesaja gehabt?.....8:16 zeigt uns. Ein Stand des Weisheitslehre, oder des Gesetzes. Dies ist Jesaja's Beruf." vg. 28:9.

I do not know that one can regard this theory of Sellin as more than a theory.

4. Cf. Haggai, Zechariah; Joel; Mal. 1-3.

5. One must remember that the "Hebrew Mind" is not a logically consistent mind. E.G., we find in certain of the Prophets the idea that God is the cause of all things. Hence, Israel's sin is his work. Then comes the

idea of freedom. Israel can return to Yahweh. No attempt is made to reconcile these two lines of thought. They are not even thought of as inconsistant. Cf. Hos. 9:10f.

6. I discuss this topic in a separate section because of the importance which is often given to it. The symbolical acts, however, are part of the group of data arranged in paragraph (2.).

7. A judgment of this kind is always more or less subjective. Volz and Giesebrecht regard the fragment as the work of a redactor. Schmidt and Cornill think it genuine. I think that the fragment shows the marks of a later hand.

8. A few other illustrations:

Frazer,"Golden Bough," i 33,-

The lords of a tribe are away fighting. The women at home annoint stones and fruits with oil, while they chant,- "O lord sun and moon, let the bullets rebound from our husbands.....just as raindrops rebound from these objects which are smeared with oil."

Or, i, 34 Ibid,-

In West Africa when a war-party is on foot, the women dance with brushes in their hands, while they chant,"Our husbands have gone to Ashantee land; may they sweep their enemies off the face of the earth."

Chapter VII.

Paragraph I.

1. Cf. Pratt, "The Rel. Course." p. 458.

"But I think we may say at least this much: that while the psychology of religion must have a free hand, and while it is hopeless to look to it for a proof of anything transcendent, nothing that it can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own spiritual experiences the genuine influence of a living God."

Cf. Strickland, Ch. II.

James, "Varities," p. 489f.

J.H.Kaplan, "Psy. of Prophecy "P.47ff.

2. To many of these mooted questions in the realm of the Psy. of Rel. I must take a position, without any attempted foundation for it, since that is not the problem of this study.

Why is a religious experience different from any other normal experience? Certainly not in the sense that it proceeds from a special religious instinct; religion is based upon the combination of the instincts. A Religious Experience may be thought of as different from another experience in that the subject does assume an altitude to, and believe himself to receive a response from, the Divine.

3. Cf. Janet, "Psy. of the Unconscious." p.52.

"If one honours God, the sun or the fire, then one honours one's own vital force, the libido."

"God is our own longing to which we pay divine honours."

Cf. Povak, "New Psy. and Heb. Pro." p. 167f.

4. Hänel, "Pro. Offenbarung." p.19,
"Sodann glauben wir Gott in gleicher Weise wirksam im prophetischen Inneren, Hier formt er wie überall die sittliche Intuition, das Beobachten der empirischen Welt, die Urteilsgabe. Hier schafft er aber auszerdem, wie sonst nicht, die einzigartigen Energien, Kraft deren die gewohnlich menschlichen Funktionen des Frommen zu prophetischen Funktionen werden."

5. E.G.,
Heart occurs 851 times in the O.T.
1/3 denote personality as a whole.

166 denote the affective-consciousness.

204 denote the mental-consciousness.

195 denote the volitional-consciousness.

H.Wheeler Robinson, "Heb. Psy." p. 362
"The People and the Book."

Ibid, p. 354, "The usage of psychological terms in the O.T. is not systematic, but syncretistic; a number of originally independent explanations, such as blood-soul, breath-spul, heart, etc., have been brought together by popular use, and have settled down into a sort of working agreement and division of labor, though with much over-lapping".

Cf. Pederson, "Israel" I,- p. 102-175.

6. A list of references which have to do with the matter of inspiration.

(1). נאם-יהוה ,-

Amos 6:8, 14, 9:12, 13, 3:13, 15, 2:11, 4:3,5, 8-11, 9:7.

Hosea 2:15,23.

Isaiah 1:24, 19:4, 3:15, 17:3, 22:25, 30:1

Jeremiah 2:9, 12, 22, 29, 1:8, 2:32, 19, 3:12, 14, 3:16, 4:1, 17, 5:9, 11, 15, 18, 22, 6;12, 7:11, 19, 30, 32, 8:1, 13, 17, 9:9, 25, 13:25, 15:6, 9, 16:11, 14, 16, 19:12, 21:10, 13, 22:16, 24, 23:2, 23:5, 11, 12, 23, 29, 30, 31, 32, 33, 24:8, 25:12, 31, 27:11, 29:11, 23, 32, 30:17, 31:1, 20, 27, 31, 33, 34, 31:36, 37, 38, 33:14, 34:5.

Ezekiel 5:11, 11:8,21, 12:25, 28, 14:11, 16, 18, 23, 15:8, 16:8,14,19,43,63, 17:16, 18:3,9,23,30, 32, 21:12,17, 22:12,31, 24:14, 25:14, 26:5,14,10, 29:20, 31:18, 32:8,16,31, 33:11, 34:8,31, 35:6, 11, 36:14,15,23,32, 37:14, 38:18,21, 39:8,10, 13,20, 39:29, 43:12,23, 44:15,27, 45:9,15, 47:23/

(2). כה אמר יהוה

Amos 1:3,6,13, 2:1,6, 5:3,4,16, 1:9,11 and 2:4 are in later additions.

Isaiah 7:7, 8:11, 18:4, 10:24, 18:4, 22:15, 28:16,

29:22, 30:15, 31:4.

Jeremiah 2:2, 7:20, 9:16,22, 4:27, 6:16, 2:5, 4:3,27, 5:14, 6:4, 16,21,22, 7:3,20,21, 8:4, 9:6,16, 10:18, 11:3, 11,22, 12:14, 13:1,12,13, 14:10,15, 15:2,19, 16:3, 5,9, 17:5, 18:11,13, 19:1,15, 20:4, 21:8, 22:1,3,18 23:2,16, 24:5, 25:8,15,27,28, 25:32, 26:1,4,6, 27:2, 28:2,13,14, 29:21, 30:2,5,12,18, 31:2,7,15,16,23,35, 32:14,15, 33:10,17,25, 34:2,13,17, 47:2,49:7

Ezekiel 2:4, 3:11,27, 5:5,7, 6:3,11, 7:5, 11:5, 11:7,17, 13:3,8,18,20, 14:4,6,21, 15:6, 16:3, 16:36,59, 17:3,9,19,22, 20:3,5,27,39, 21:3,8,13,28,32, 22:3, 19,28 23:28,32,35, 23:46,24:3,6,9,21, 25:3,8,12, 15, 26:3,7, 26:15,19, 27:3, 28:2,6,12,22,25, 29:3, 8,13, 30:2,6,10,13,22, 31:10,15, 32:3,11, 33:25, 33:27,34:2,10,11,17,20, 35:3,14, 36:2,3,4, 36:5,6, 7,22,33,37, 37:5,9,12,19,21, 38:3,10,14,17, 39:1, 17,25, 43:18, 44:6,9,45:9,18, 46:1, 47:13.

(3.). Jeremiah ויהי דבר־יהוה

Jeremiah 1:4,11,13, 2:1, 7:1, 13:3,8, 16:1,18:1,5, 24:4, 28:12, 29:30, 33:19,23, 34:12, 35:12.

Ezekiel 6:1, 7:1, 11:14, 12:1,8,17,21,26, 13:1, 14:2,12, 15:1, 16:1, 17:1,11, 20:2, 21:1,6,13,22, 22:1,17, 23, 23:1,24:1,15,20, 25:1,26:1, 27:1, 28:1,11,20, 29:1, 30:1,20, 31:1,32:1,17, 33:1,23, 34:1, 35:1, 36:16,

(4.) הדבר אשר

Isaiah 2:1

Jeremiah 11:1, 21:1, 25:1, 30:1, 32:1, 34:1,8,47:1

Ezekiel 18:1

(5.) דבר in some one of its forms.

Amos 3:8

Isaiah 22:25, 7:10, 8:5.

Jeremiah 1:4, 7:1, 25:3.

Ezekiel 3:16, 6:1, 7:1, 1:3

(6.) ויאמר יהוה

Hosea 1:2,4,6,9, 3:1

Isaiah 3:16, 7:3, 8:1,3, 20:3, 29:13.

Jeremiah 1:7,12,14, 3:6,11, 11:6,9, 14:14, 15:1, 24:3

Ezekiel 4:13, 9:4, 44:2.

אמר in some other form:

Amos 5:27

Jeremiah 14:17, 6:15, 15:11, 33:11,13

Ezekiel 8:13, 3:1,4, 8:5,6,9,15,17, 9:9, 11:2,
37:3,4, 43:7, 47:6

(7.) שמע

שמעו את־הדבר

Amos 3:1, 3:13, 4:1, 5:1

Jeremiah 30:10.

(4.) see jrjn

Ianiab 2:1

Terenian 21:1, 21:1, 26:1, 32:1, 34:1,8,47:1

Exodei 18:1

(5.) jrr in ecch ure of its Terse.

Adoe 3:5

Ianiab 2:26, 7:20, 8:5.

Terenian 1:4, 7:1, 22:5.

Exodei 7:10, 8:1, 9:1, 1:5

(6.) nidr jonn

Ioeoe 1:2,4,6,8,9:1

Ianiab 1:4, 1:7, 8:1,4, 7:4, 24:16.

Terenian 1:7,13,14, 20:11, 21:6,8, 14:14, 17:1, 21:5

Exodei 4:12, 8:8, 44:5.

jon in ecch ocher Tore:

Adoe 1:27

Terenian 14:17, 8:13, 14:11, 20:11,12

Exodei 8:15, 3:1,4, 5:4,8,9,15,17, 7:8, 11:2,

32:4, 42:7, 47:8

(7.) see

jrrrnk jnoe

Adoe 3:1, 7:15, 41:1, 8:1

Terenian 20:10.

שמעו דבר־יהוה

Hosea 4:1

Isaiah 1:10

Jeremiah 2:4, 7:2

Ezekiel 16:35, 34:7, 36:1,4.

Cf. Amos 3:9, 4:5

Jeremiah 4:15, 5:20, 4:5.

(8) גלה

Amos 3:7, 1:5, 5:6, 6:7, 5:5, 7:11, 17

Hosea 10:5.

Isaiah 5:13, 22:14.

Jeremiah 1:3, 32:11.

Ezekiel 12:3, 39:23.

(9.) ויד־יהוה

Isaiah 8:11-15.

Ezekiel 3:14,22, 8:1,3, 33:22, 37:1, 40:1

(10.) רוח

Hosea 9:7

Isaiah 29:10, 30:1

Ezekiel 1:12, 2:2, 3:12,14,24, 8:3, 11:15,2, 36:27, 39:12

(11.) כה הר אני

Amos 7:1,4,7, 8:1

Jeremiah 24:1

ויקרא - Ezekiel 9:1

7. There can be no doubt but that the Great Literary Prophet engaged in prediction. Giesebrecht makes of it a polemic, Cf. "Die Berufsbagubug," 1897. It is not at all necessary to do this. The fact is quite clear,- Amos 1:5, 9:5.

Isaiah 22:15ff, 19-22, Jeremiah 20;29 ; 28; 39; 45; 35.

Ezekiel 24:1ff; 17:1-6; 12:3-13, 33:21f, 11:5-12.

Cf. Holscher, "Die Propheten," 74-75.

Gunkel, "Die Propheten," 6;18;126.

" "Einl." in H. Schmidt, p. XLVI.

J.H.Kaplan, "Psy. of Pro." p.10ff; 23ff.

A.B.Davidson, O.T. Prophecy" 92;97ff.

Skinner, "Rel. and Prophecy" p.4.

The process is intuitive. Men, who give themselves up to an ideal, often feel the future, especially when the present denies that ideal. It is not, of necessity, an abnormal condition. It may be found in individuals, whose condition and experience are quite normal. The mistakes that the Great Literary Prophets made indicate its normalcy, Cf. Ch. VI.

8. In the old Egyptian Prophecy we find a description of the god's creative acts, qualities, attitudes. But the writer does not speak with the consciousness of an כה אמר

"The Adm. of an Egyptian Sage" (C.1300 B.C.), only bewails evil social conditions as a man, but not as the

7. There can be no doubt but that the Great Literary Prophet engaged in prediction. Disagreement arises on it's polemic, Cf. "Die Israelitischen," 189. It is not at all necessary to do this. The fact is quite clear.- Amos 1:1, 9:13.

Isaiah 22:1817, 13-22, Jeremiah 20:23 ; 23; 32; 45; 46.
Ezekiel 24:1ff; 17:1-5; 12:3-12, 33:21f, 11:1-12.
Cf. Volz-Rau, "Die Propheten," 74-75.
Duhm, "Die Propheten," 6;13;120.
" "Jona." in K. Budde, p. XXVI.
J.M. Sagian, "Psy. of Pro." p.108; 2nd.
A.J. Davidson, O.T. Prophecy" 81;297.
Buttner, "Gal. and Prophecy" p.41.

The process is intuitive. Men, who give themselves up to the id, often feel the future, especially when the present denies that it will. It is not, or necessarily, an abnormal condition. It may be found in individuals, whose condition and experience are quite normal. The writers that the great Literary Prophets were individuals lack normality, Cf. Gn. VI.

8. In the old Egyptian Prophecy we find a description of the God's creative acts, qualities, attributes. But the writer does not speak with the consciousness of an man as "The Jew, or the Egyptian Race" (c.1300 B.C.), only merely edit social conditions as a man, but not as the

voice of the god.

"Pro. of a priest under King Snefru" (2950 B.C.) is a bewailing of the fact that "Das Land ist ganz zugrunde gegangen." It concludes with a messianic prediction.

The same is true relative to, "Prophezeiung eines Weisen unter einem Konige Amenophis" (c.1410B.C.); and relative to, "Pro. eines Topfers unter einem Konige Amenophis" (c.1400 B.C.)

9. I have not discussed "Revelation." because it is the divine aspect of the religious experience, the human aspect of which we call inspiration. "Unter Offenbarung im eigentlichen Sinne des Wortes verstehen wir diejenige Selbstmitteilung Gottes, die neue, ursprungliche Erkenntnis im Geist des Empfängers erschlieszt."

Hänel, "Pro.Offenbarung." p.5. Cf. p.16.

Cf. Hölscher,"Die P." p. 1; 70.

Gunkel, "Suchen der Zeit", I 1903 p.152. Quoted by H. Schmidt in RGG IV 913.

Paragraph 3.

10. It is impossible in a study of this kind to go into all the details involved in the matter of mysticism. That task would constitute a volume in itself. Here it is only my object to indicate whether or not the psy. of a form of mysticism can be applied to certain aspects of the prophetic religious consciousness.

Cf. Pratt "Rel. Consc."

Leuba "The Psy. of mysticism." Or any text on "Psy. of Rel."

11. Cf. Rufus Jones, "St. in Mysticism"

"Mysticism is that type of religion which puts the emphasis on immediate awareness of relations with God, on direct and intimate consciousness of the divine Presence."

Delacroix, "Etudes d'Histoire et de Psychologie du Mysticisme," Preface P.7. "Le Mystique est celui qui croit apprehender immediatement le divin, eprouver interieurment la presence divin."

Quoted from Hines, "The Prophet as Mystic."

12. Cf. Kittel, Die hell.Mys. rell."p.85. "Statt dasz die Mystik des israelitischen Profetentuns tatenloses zusehen, quietistische Kontemplation erzeugt hatte, wie man nach Analogien erwarten könnte, hat sie im Gegenteil starke Antriebe zum tätigen Handeln, zur moralischen Erhebung und Erneuerung des Volkslebens gegeben."

Eduard Lehmann, R.G.G., II;557.

"Durch dieses Ethische und Praktische unterscheidet sich der Prophet von dem Mystiker, der seine Verzückung und Gottesbegeisterung teilt, der sich aber nicht begnügt, den Gott durch sich sprechen zu lassen, sondern von dem Gotte wirklich besessen zu sein wünscht bis zum völligen Einssein mit ihm".

H. Duhm"Verkehr Gottes", p.99.

In Indien, "Ziel der Religion ist hier die Unio Mystica mit Gott, ja die Vergöttung des Menschlichen Individuums;

Cf. Frank "Gnos. Gottes."

Jacobs "Die Psy. of Mysticism." Cf. also work on "Psy. of God."

11. Cf. Hurtle Jones, "Cf. An Mysticism."

"Mysticism is that type of religion which puts the emphasis on immediate experience of relations with God, on direct and intimate communication of the divine presence."

Delacroix, "Essai p'histoire et de Psychologie du Mysticisme," Introduc. p.7. "Le religieux est celui qui croit superhumain immédiatement le divin, éprouver intérieurement la présence divine."

Quoted from Hinns, "The Prophet as Mystic."

12. Cf. Kittel, Die Heil. Sys. mail."p.47. "Wirklichkeit der Mystik der intuitiven Frömmigkeit unterlegen zwischen qualitativen Unterschied zwischen Erkenntnis, Anschauungsmittel, Wirkungsmittel, Mittel im Gegensatz Intuitive zum Intellekt, zur rationalisierten Erkenntnis und Verwertung des Wirklichkeitsproblems."

Eduard Lehmann, S.C.W., II: 37.

"Durch diesen Eifersucht und Freiheitsbedürfnis unterscheidet der Prophet von dem Mystiker, dem alles Verhandeln als Gottesgesetzgebung heilig, der sich nur erfreut d.gedit, den Gott durch sich wirken zu lassen, sondern vielmehr selbst mitzuhelfen bereit in stets wachsend Maß zum Wohlgefallen Einwirkung mit dient."

T. Dube "Verbinden Gottes", p.9.

In Indien, "Eins der Religion ist Leer die Mystik gestiegen ist, in die Vertiefung des Menschlichen Individuum;

bei den Propheten ist es die Herrschaft der Gerechtigkeit in der Burgerschaft des Gottesvolkes, darum sind sie keine Mystiker".

13. Cf. Strickland, "Psy. of Rel. Exp." p. 249,
"But the simpler type of mysticism, where one has the conviction that he enters into some kind of fellowship with God and becomes conscious of God's Presence and love, does not seem to require either a psychopathic temperament or a special favoring environment",-

Paragraph 4.

14. For example, the origin of worship, or, the question as to the social nature of worship. Or, the discussion as to objective and subjective worship. But in this study, I can but assume some one psy. position, and seek in the prophetic documents for material relative to it,- a proceedure which under usual circumstances is not scientific.

Paragraph 5.

15. Again, this very brief discussion of prayer must suffice. It is not relevant here to discuss the forms of prayer as subjective or objective, the conditions of prayer, or the levels of prayer. It will be relevant, however, to attempt as minute as possible an analysis of the prayer-life of the Great Literary Prophets.

16. Cornill, "Das Buch Jer." Einleitung, s.L,

"Er ist der erste Beter, den die Religionsgeschichte kennt."

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I was graduated from Kingston (Pa.) High School.

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I enrolled in Boston University for graduate work in 1927. The faculty of the School of Theology awarded me the Alumni Fellowship for 1927-1928, which allowed me to study in Germany.

During 1927-1928, I spent five weeks in Marburg; the winter semester at Halle; the spring and summer semester at Berlin.

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